# The Bombay Guardian.

VOL. XXVIII.—New Series.—No. 36. SATURDAY, SEPTEMBER 9, 1882. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

## INTERNATIONAL BIBLE STUDY.

*September* 10, 1882.——*Mark* IX. 14-32.

For comment see last *Guardian*.

*September* 17, 1882.—*Mark* IX. 33—50.

There was a dispute among the disciples of Jesus, on the way to Capernaum, that showed they were hardly entitled to be called disciples of Jesus. For disciple means learner; if they had studied Christ better they would not have disputed with each other for preeminence. They heard him speak of some strange things that were to happen to him at Jerusalem; they could not understand these allusions; but they gathered that Christ was soon to establish his kingdom, and they would probably be brought into prominent positions. It seemed to some of them that the first thing to be attended to, was to have it settled which of them should take the lead. We know that on another occcasion, the ns of Zebedee sought to get a distinct aration from the Master that they were ave the highest posts in the Messianic dom. It is possible that they were con- d in this dispute; and the fact that they been with Jesus on the Mount of Trans- ation, together with the fact that Jesus ed to have a special friendship for John, have strengthened them in this idea. could'nt see this; there were reasons, ought, for his being recognized as For all we know, Judas may have urged aims. When Jesus asked them what had been disputing about, they were med to tell him and held their peace. t sat down and called the twelve to in a way that showed he had some- pecial to communicate. "If any man o be first, the same shall be last of all vant of all." Here is an all important for the great army of those who are led with desires to occupy conspicuous s in the church, and be looked up to as sons of influence. The difficulty is that ey who have these desires do not bring em to Christ, and do not give heed to his nstructions on the subject. But if He is the Head of the Church, it is certain that no one can attain to pre-eminence in any true sense of the word, without his help. Any pre-eminence that is attained apart from him, will prove a curse; it will be like the slippery places on the high Alps. I see this, and I come to Christ with my desire. He bids me love my brother as myself, and in order that I may do it, reveals his own wondrous love to me and to my brother. Under the influence of this love, my desire for pre-eminence is changed into a desire to serve my brethren, to be helpful to the church. In view of my uncommon sinfulness, I pray for uncommon fruitfulness. The Master bids me seek to become less than all the rest, and be content with great obscurity. In order to ascend with the Master, we must first be crucified with Him. The man whom He commissions to work for him in the church, is not commissioned because of his natural fitness; the fitness for the work is given with the commission; every good and every perfect gift is from above; a little child may be used to convey the message of the Master; God is able to raise up children of Abraham from the stones. This then is the direction in which we are to seek greatness. We are to seek to be little and mean and unimportant in the estimation of men. Whenever the adversary comes to us with a solicitation to seek honour in the church, we are to turn the tables on him by seeking rather to be unnoticed; disregarded. Because Jesus humbled himself even to the death of the cross, God exalted him to a place above all; and the disciple that shall give best proof of having thus studied Christ, will be exalted to the post of highest influence. Christ will exalt to his throne the man who by accepting of all possible humiliation shows that he can be exalted without danger of being tempted to self-complacency.

Jesus did not approve of the course pursued by the apostles in forbidding a certain man to cast out devils in the name of Jesus, for the reason that he did not follow them. No man working a miracle in my name, can lightly speak evil of me. He must be aware that that name has power at the throne of heaven; for the power of heaven is put forth responsive, casting out the evil spirits. There is such a tendency on the part of Christians to limit the operation of the Spirit of God to the ways and measures in which they have been accustomed to see it. The question is, Are these workers honouring Christ? The Samaritan woman that talked with Jesus for half an hour and then saw him no more, may have been forgotten by the apostles, but not of Christ, nor did she forget him. He that is not against us is on our part. Notice this word us; how Jesus identifies himself with these half-enlightened, half-believing disciples. A cup of cold water given to you because you belong to Christ, goes to show that the party loves Christ. Just in the degree in which you make it evident that you belong to Christ, you find the world arrayed against you and against the one that would give you a cup of cold water. He that shall offend one of these little ones, these obscure ones, these disregarded ones, shall do anything to turn him back from following me, it shall fare worse with him than if he were flung into the deep with a stone round his neck. Saul of Tarsus did this ignorantly, in unbelief, fancying that he was serving God.

Our Lord then, in one of the most striking passages of the Gospel, a passage that once heard can never be altogether forgotten, points out the necessity of being divinely armed against the influences that would turn a man back from following Christ. It is to be born in mind that all this springs out of the incident reported by John to Christ. The apostles little thought what evil might ensue from their forbidding that man. Our Lord would have them learn the terible lesson involved in that incident. Was there ever such a teacher as Christ? This awful passage (43-48) shows how his own heart was moved by the thought of the tremendous ruin that might be wrought, by a deflecting influence brought to bear on faith; yet instead of pouring out a vial of indignation upon the apostles, he identifies himself with them. He gets a glimpse of a time coming when they who are looked upon as leaders of the church of Christ, shall level their combined influence against faith. He comes to the help of the poor believer thus imperilled, and tells him not to give up his confidence, whatever and whoever bid him do so. Hand, foot, eye, friend, minister, church, let all go and hold fast to Christ. To let go of Christ is to tread a path that leads to an unquenchable fire where *their worm* dieth not.

## WEEKLY REVIEW.

—The Annual Report of the Soldiers' Total Abstinence Association, in *On Guard*, says that the number of members rose in the year 1881-2 from 7,511 to 10,180. These figures are indeed gratifying. A dozen years ago who would have thought that there would have been found 10,000 abstaining British soldiers in India? Is it not time that the authorities should show their interest in this movement by diminishing the temptations to drink? As *On Guard* points out, it would be a good thing to shut up the Canteen, and give the soldier his spirit ration or beer at his meals. This would be a *step* in the right direction. At present an unlimited supply of Beer can be procured and a dram of rum; and it is stated that the Hill Beer of India has 13½ per cent of *alcohol*, which is 6½ per cent stronger than the London Beer. The Army Sanitary Commission express the opinion that

> "If drink were abolished, and the men's diet and underclothing were brought into closer relation to the necessities of the country, niether the Sanitary nor the Medical Officer would have much to concern himself about, as far at least as regards fatal diseases."

It costs the Government £100 to get a man out from England, and it would be a manifest economy to deal with them while here in such a way as will tend to prolong their lives. The canteen is an engine of destruction used—not against the enemy but —against H. M.'s own forces. It is as though the enemy were invited to erect a stockade within the garrison and please himself by laying low the soldiers that come within his range.

—The *Indian Churchman* publishes at full length an account—probably taken from a Roman-Catholic journal—entitled, How I became a Catholic. It is dated Aug. 25th,

1882; the scene is in India; the writer, a lady, belonged to a Protestant family, but was allowed to go to a convent-school where she became enamoured of the nuns, succeeded in getting a copy of a Romish Manual and was convinced by it of the truth of Romanism, and finally decided to make her home with the nuns, with whom she now is and 'as happy as a bird.' Here is another example of the effects of sending persons of tender age to be under the moulding influence of nuns or priests. The difficulty is that so many nominal Protestants are simply that and no more, and that so many parents show so little solicitude to bring their children to Christ. Having a religion that is little else than form, it is not surprising that the Romish religion should be found, in so many instances, captivating.

—At the monthly meeting of the Bombay Missionary Conference last Monday evening, the Salvation Army and its Indian Expedition were the subject specially considered. Some spoke of blemishes in the spirit and principles and work of the body, such as want of reverence, absolutism, unfriendliness to the churches &c. &c., but the greater number of those who spoke were decidedly in sympathy with the Army and hopeful that the Expedition would be used of the Lord to do good work in India. The Rev. Mr. Joss, of the London Miss. Soc., Madras, (on his way to England) was present and being invited to speak, gave an address that seemed to carry great weight with it. He was of opinion that much that was singular and characteristic, was demanded by the peculiar nature of the work that the Army had set itself to accomplish, and had been introduced providentially rather than by any preconceived plan of man. The main principle underlying this and some other movements that had preceeded it, was that the common people could best be reached by common men. By way of illustration, the work of the Independents in England in the 17th century (John Bunyan's contemporaries) was referred to. The Gospel was to some extent brought to the masses by men of themselves. Still more was this the characteristic of the Methodist movement of the 18th century. When the Wesleyan body became settled, established and prosperous, their power to reach the masses died out, and the Primitive Methodists came upon the scene and were used as the Wesleyans had been before, in carrying the Gospel to the outlying, degraded classes. Culture had laid her leaden spell upon these in turn, and to reach the millions of "heathen England," the prodigal and abandoned half of Britain, a new organization had been demanded. The very things that made these Salvation soldiers objects of wonder and distrust to the Church-going and the cultivated, made them specially adapted to get the attention and awaken the sympathy of the masses. They came to them speaking the very language to which they were accustomed, and not the unknown tongue of other preachers; and the people found out to their surprise that religion could be put into the every-day language to which they were accustomed. One of the speakers expressed the opinion that the Salvation party now on their way to Bombay, came relying on God alone to give them a door of utterance to the people of this place, and not upon other Christian workers; and were prepared, if need be, to labour on alone in the face of all discouragements till the Lord should give them the victory.

The *Indian Witness* thinks the difficulties likely to be encountered here may be compared with those encountered by the French Expedition. The little Salvationist force have been battling nobly in Paris for more than a year, and though by no means without results, yet producing as regards the great mass of the population, as yet, but a mere ripple.

—The Rev. Dr. Abbott E. Kittredge writes the International Series commentary in the *N. Y. Evangelist*, and in treating of the lesson of the fruitless tree (Mark xi. 12-23) he says:

In one of the reviews of this lesson, I notice these words: "Could we work miracles if we had enough faith? Answer—God does not give such power now." To this statement I wish only to say that it would have been well if the writer had given some Bible proof of his position that faith to-day has less power than eighteen hundred years ago. I fail to discover a single word in my Bible which limits this promise in verse 23 to the days of the Apostles. The promises of Christ belong to you and me and all the Church, and the reason why we see no miracles to-day is because we have no faith, and one secret of this lack of faith is such statements as I have just quoted. God is unchangeable. His power is never weakened, and the day is coming when by miracles the Church will convince a doubting world that she is the Bride of the Lamb.

This paragraph is a sign of the times. It tells of a great change in the sentiment of the modern church with regard to the matter mentioned. Here is another para, from the same:

The promise to us is that by faith we may remove all obstacles which oppose the progress of the Church of Christ. Even though the obstacle be as high and immovable as a mountain, yet impossibilities shall become possible and easy when the prayer of faith lays hold on the mighty arm of Jehovah-Jesus. Apply this promise to the obstacles which stand to-day in the way of the Gospel, such as the unbelief of the world—infidelity and atheism; and alarming sins, as intemperance, licentiousness, and political corruption. The Church too often seeks to overthrow these obstacles by its own efforts—by argument, by votes, and by anathemas; but God only can remove mountains, and when the Church comes to a knowledge of its own weakness, and seeks in faith the power of God, then as the fig-tree was withered in a day, these giant sins will be destroyed, the mountains will be brought low, and a highway prepared for the people of the living God.

—It is natural that the friends of humanity should make much of every victory gained by the Temperance cause, in a world where such victories have been few or none. It becomes us however not to lose sight of the fact that Drink is a great king in the world, and is determined to use the forces placed at his disposal in maintaining his supremacy. The liquor dealers and manufacturers of America are forming Protective Associations, and occasionally meet in State Conventions to consider the exigencies of the time and determine by what means to maintain their sway. One of these State Associations lately met at Chicago and the following notice of their meeting (from the *N. Y. Evangelist*) will show the desperateness with which they propose to fight the Temperance movement:

They were met to organinze a political campaign which should result in a formal and pronounced endorsement of their infamous business. If to accomplish this it should be necessary to organize a "liquor party," such a party they propose to have. They will vote for no man for any office unless he shall first give "strong pledges" to support the liquor traffic out and out. Any man, Republican or Democrat, who will do this, shall have their united support. They have no politics and no principles, except free liquor. The sale of that must neither be prohibited nor taxed, for school purposes or for any other purposes. These saloon keepers in council took occasion to complain of the apathy of the wholesale dealers, who, as they asserted, are not combining as they ought to do, to defeat the plans of the fanatical temperance people. They accordingly passed a resolution by a unanimous vote, in which they pledged themselves not to trade with any wholesale dealer who would not join their Association, and give liberally to help on the campaign for unrestricted and untaxed liquor selling. They would "Boycott" them. It was admitted that the wholesalers had done good work at Springfield; but one of the speakers insisted that there would be no need of bribing legislators (an intimation that legislators had been bribed) if the proper work were done at the polls. Then, the speaker declared, representatives would be secured who would be "already committed to the liquor interest."

Perhaps such statements as this will have the effect of opening the eyes of some non-committal Christians, to the necessity of showing that they will not *in any way* strengthen the hands of these enemies of society.

—The following is from a letter receiv[ed] from a friend in England:

"It is a cause of devout thanksgiving t[o] sincere Christians, that the English Churc[h] awaking more and more to the necessity [of] importance of evangelistic work among h[er] heathen as well as among heathen abr[oad]. Clergy accept the labours of evangelist[s] their parishes, who a few years ago woul[d] have entertained the idea. And in this [neigh]bourhood this whole summer, a tent [has been] supplied by the liberality of a churchman [and] one or more zealous evangelists have [been] labouring without a special distinction of [sect], very successfully, in bringing sinners to re[pent]ance and faith in Christ. This was don[e] early spring first in an unused factory at [Ash]ton, where from 500 to 600 villagers atte[nded] and since in a tent which has itinerated i[n] of the principal villages around, and is [now] write in West Ashton Park near the c[hurch] where the Vicar has taken part in the [meetings]. The park and house are the residence o[f] member for North Wilts."

—We learn from Coonoor, that at the l[ast] monthly meeting of the "Coonoor Gospel Temperance Society" it was unanimously resolved to adopt the "*Blue Ribbon*," as the outward and visible sign of membership and thus connect the society with the Great Temperance Reformation now going on in Great Britain.

—At the beginning of this month, Mr. Ramchundar Bose was at Jeypore lecturing. He expected to spend five days in Ajmere, five days at Ahmedabad, and perhaps two in Surat, reaching Bombay about the 20th of this month. If we are in a position to do so, we will announce the day of his first lecture in our next issue.

—We had the pleasure of being present at a marriage and a marriage feast this week which had something of a special character because of the large attendance of both English and Native Christians. The bride and bridegroom were Native Christians, and the latter being a member of the Methodist church a large number of the members of

ARTICLE SOCIETY INDIA
Digitized with financial assistance from
Government of Maharashtra
on 28 February, 2020

this church attended, so that it was difficult to say which nationality was most fully resprented in the Am. Miss. Chapel.

—Papers tell us of a secession from the Salvation Army, in consequence of the course pursued by General Booth in the case of some who had received presents of gold watches. They would not give them back and were accordingly dismissed. But the people among whom they had been labouring, took sides with them, and refused to have any thing to do with the main body. The *War Cry* of Aug. 17 contains a General Order on the subject of presents, which we place among our Selections, embodying as we think it does, very important principles.

—There is in Bombay a Society of St. Vincent de Paul, understood to be a Charitable Society, having a Poor Home. From a Circular signed by the Secretary we understand that this Home is chiefly maintained by an Annual Raffle, and great efforts are made just now to induce the people to take tickets in this Raffle. There are 5000 tickets to be disposed of at R. 1 each, and to induce people to take them, a most extraordinary combination of motives are brought to bear. The Appeal reminds readers of the fact that "he that hath mercy on the poor lendeth to the Lord and He will repay him;" and then informs him that the Prizes will consist of a Gold Watch, a Gold Chain, a Diamond Ring, Singer's Hand Sewing Machine, Gold studs with links, Tortoise Shell Bangles mounted with Gold, Silver Watch, children's work and Sundry other articles, ranging in value from Rs. 300 to Rs. 10. The prize will be proportionate to the number of tickets sold. At the top of the Appeal appear these words "With the permission of Government." We fail to see how a Government that sets its face against lotteries can consistently sanction a scheme like this which is none the less a lottery that it is called a raffle. If any thing has been demonstrated, it is that lotteries are demoralizing. Is the spirit of charity at such a low ebb in the church of Rome that she can only by such means obtain the funds necessary for the support of the poor?

—The Education Commission has been sitting some days in Poona, and a number of gentlemen and ladies, European and Native, professional and unprofessional, have given their testimony and their ideas. It is evident that there is among the leaders of native opinion a strong feeling against any withdrawal of Government support from high-class education. So long accustomed to this hot-bed system, so long accustomed to rely on Government for the means of getting their sons educated, the Native gentry of Western India are naturally much concerned at the proposal to throw upon *them* the responsibility of securing such education. They occupy the finest bungalows that can be had, have troops of servants, imposing equipages, the richest furniture, costly jewels and lavish vast sums on the marriages of their children; but when it comes to the matter of education, they cry out in anguish at the proposition that they should pay for the education of their children more than a small percentage of the cost. They are not in the least consoled by the proposal of Government to expend their educational funds in the establishment of primary schools available for the masses of the population. But the money at the disposal of Government is contributed by the entire population and we may presume that Government will at last see the justice of expending it where it is most needed. The rich are not dependant on Government for the means of securing an education to their children, but the masses are.

—The rosy tint of the telegrams that came last week from Egypt, is gradually fading away. There has been a mysterious halt all along the English line. Of course, it is nothing strange that we do not understand the tactics of Sir Garnet Wolseley. We should be sorry if it should turn out that the accounts of the action at Kassassin were exaggerated. Englishmen cannot afford to lose the reputation of being truthful. Things will be made plain in a day or two, no doubt. The Sultan has at last proclaimed Arabi Bey a rebel, though not till a good measure of diplomatic pressure had been brought to bear upon him.

—We understand that Mr. Anuntrao Sheshadri, son of Rev. Narayan Sheshadri, has just arrived after an absence of some years in England where he has been studying law and where he has been admitted to the bar. He will practise here as a barrister.

---

Despatch from General Booth.

*Head quarters Salvation Army,*
101 *Queen Victoria St. E. C.*
*8th August.* 1882.

Sir—You and your readers will probably have heard something before this, concerning the Salvation Army, and you may be aware before this reaches you that it is our intention to send a party out to India this autumn to commence work among the natives. We have now much pleasure in sending you a few of our publications from which you will be able to form some opinion for yourself regarding the nature of this remarkable movement.—A few words of explanation with regard to our proposed work in India will not be out of place.

1st. The object of the expedition is to reach the natives of India.—It is to them that we propose to address ourselves and to adapt our methods.

2nd. While we have thought it necessary to strike out an entirely new line for ourselves, we shall always do our utmost to live on friendly terms with those devoted Christians of all denominations, whose self-sacrificing labours have won the praise of all men.

3rd. The main features of our policy, so far as we can judge at this distance, will be (1) To avoid all educational work for which our officers are not fitted and will have no time. (2) To avoid Zanana work strictly so called, because our mission is to the degraded and poorest classes, who know nothing of the Pardah. (3) To avoid itinerancy in order that our whole strength may be concentrated on definite points so that the work will be consolidated as fast as it proceeds. (4) To make every corps self-supporting and as far as may be independant of European help of every kind. (5) To raise up a purely native Salvation Army officered by native men and women and supported by their voluntary contributions. (6) To avoid every expensive place of worship, develop to the utmost the open-air work, and, where necessary, make use of the simplest kinds of structure adapted to the peculiarities of the people and climate.

4th. My officers will always do their utmost to work harmoniously with Government.—In England we have now succeeded in winning the cordial support and sympathy of nearly every class.—We have been warmly eulogised in both Houses of Parliament, and from the Judicial Bench. In most of the towns where we have established stations we have the cordial support and sympathy of both Magistrates and Police, who testify to the wonderful reclamation of the vilest characters and to the moral reformation of the worst of localities.—Public Houses have been closed.—In one town the Magistrates had three successive Maiden Sessions, and the Police constantly testify that they have little to do but the pleasant duty of attending the meetings and helping to preserve order. In the House of Convocation the Bishops and Clergy have testified to the greatness of the work.—Whilst leading ministers of all the dissenting bodies, have publicly expressed their warm sympathy and friendship. The London and Country Newspapers have also commended our work in the highest terms and we have no reason for doubting but that the results in India will be quite as satisfactory.—

All we ask for is fair play in India.—Do not condemn us unheard, and unseen.—Among the 250 Millions of India there is surely room for such a work as ours. The rapid success with which we have met in other parts of the world encourage me to be confident that in India similar results will be accomplished.—Our English "War Cry" has now a circulation of 300,000. The Little Soldier, or Children's War Cry amounts to 60,000, the American War Cry to 25,000, and the French War Cry to 15,000. To Australia where we have been estabilised for more than a year, we are sending out 10 more officers under the command of an efficient Major, with directions to commence an Australian War Cry.—At the same time we are preparing to send officers to Sweden, Holland and Germany.

The Indian Expedition consists of 8 officers (4 men and 4 women) under the command of F. de Lautour Tucker, assistant Commissioner in the Punjab. Those who accompany him are some of my most devoted officers. They have already commenced to study Hindustani, and have learnt a number of the hymns out of the vernacular hymn book, specially prepared for our Indian work, by Major Tucker. No pains have been spared to make the expedition a success, and I feel sure that the work will commend itself to all unbiassed Europeans in India and that we shall earn their cordial sympathy and support, as we have already done in England.

I am, Sir,
Yours faithfully,
William Booth.

---

## NOTICES OF BOOKS AND REPORTS.

"The Church of England and the Salvation Army;" a Sermon preached by the Bishop of Bedford to the Stoke Newington Corps of the Salvation Army. There was some reference to this discourse in our issue of July 8th; (by a mistake of the printer the Bishop was said to have preached *at* instead of *to* the corps.) The text is "Unto a perfect man," Eph. iv. 13. The perfect man is said to be one full grown in Christian stature, not

sinless, but complete, fully furnished, not lacking on any side. But when the preacher notices the words that follow "unto the measure of the stature of the fulness of Christ," he finds in these a higher standard altogether and says of this: 'I know we shall not reach it here.' Where then? Are we to be taken to heaven in an imperfect state and there made perfect? Surely this is not the teaching of the Book. The apostle is speaking of the gifts bestowed by the ascended Jesus on the Church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" these gifts being apostles, prophets, evangelists, pastors, teachers; "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children." 'The measure of the stature of the fulness of Christ' shows we think what is meant by 'a perfect man,' and the whole passage shows that the great Head of the church has constituted the church so that this higher standard shall be reached *here*. And it seems to us that it is a perilous position, perilous to the claim of being Christ's church, if any body of Christians repudiate, as unattainable here, the standard proposed by the Master. The Book of Common Prayer seems to recognize the possibility of being kept from sin even in this world, by the power of the Saviour, for it puts into the mouth of all who use it prayers that they may be made perfectly to love God and worthily to magnify his name, and be kept *this day* without sin. The Bishop of Bedford describes "the perfect man in England of to-day," according to the lower of the two standards. His heart is given to God; he is a new creature; he loves God; he hates sin; he lives a life of faith and prayer; and he believes in the old truths *enshrined in the Bible and summarized in the creeds of his church*. He cherishes the life of his soul by sacramental grace. He has put away self in all forms. He is full of love. He is happy, bright, joyous. Yet he is ever troubled by the thought of his own sinfulness. This character the Bishop of Bedford believes to be best nurtured and developed by the system of the church of England. We are glad to believe that there are those in that church to whom this description may apply; and are quite ready to consider any evidence that may be furnished that the church of England is more successful than other branches of the church of Christ in leading men to love God, deny self, hate sin, and seek the salvation of sinners. The Bishop of Bedford then looks at "East London men as they are" and the spectacle that meets his gaze in appalling in its blackness of darkness. The wonder is that a church so successful in raising up perfect men and women as above described and which has been in existence and in state alliance so many years, should have allowed this heathenism to become so rampant and formidable. In the presence of such masses, so unaffected by Christian influences, the different churches may well cease from their rivalries and self complacency and come in a child-like spirit to the Saviour to be taught of him and of him alone. And is not the Saviour giving us a piece of his mind in the work of the Salvation Army? And if the Salvation Army shall learn from the older churches to avoid all self exaltation, it will be well. We are thankful to have the opportunity of quoting the following beautiful passage from the Bishop of Bedford's Sermon.

Well, we want to grow up into Christ in all things. We want to get up higher. Oh! it is a grand ambition God sets before us. I often think this growth up into Christ is like that mountain-climbing in the snowy Alps, in which our brave and hardy young Englishmen take such delight. They have come to the beautiful valley whence the ascent is to begin. See, they point to that far distant airy point of glittering snow in the distant sky. That is their aim. I remember the first time I saw Mont Blanc, the giant of the Alps. It was from a little island in the lake close to Geneva. The distance had all day been hiddden with clouds, but in the evening the clouds parted and the sky cleared above our heads. Still not a mountain was to be seen; till suddenly, as the open space widened and the cloud line got farther off, there appeared in the distant sky—so high, it seemed a vision of heaven rather than a thing of earth—the glorious summit of the mighty mountain, the three snowy points glowing with exquisite rosy light, as they caught the evening rays of the sun which had set to all the world below. No wonder a Russian standing beside me put his hand on my arm, and pointing to the vision, exclaimed in almost breathless awe, "My God!" And *there*, as seemingly far above aur reach, there stands our model. It is the Lord Jesus Himself. Oh, so high! Oh, so pure! Oh, so heavenly! Who will ever climb there? Aye, but watch those earthly climbers. They have made all carefnl preparations; they have laid aside every weight; they carry no entangling garment; they are armed against all danger: they have provision of food for the long hard struggle. And they start. See, above them, near at hand, is a lower mountain range. For hours they toil up. No resting, no looking back, no faint-heartedness. And then they have gained the first height. And what do they see? Why, range upon range, height, upon height, point after point, all to be won before they can reach the glorious summit. Surely the children of this world are wiser than the children of light. Why, the Alpine climber thinks nothing of toil and labour and danger and difficulty that he may reach his goal. And we? Oh, how soon daunted! How quickly wearied! How easily discouraged! Are we really to struggle half as bravely to reach our goal as that climber is to reach his? See what an Apostle said about it. He was a grand climber. "Forgetting those things which are behind" (he thought nothing of the points already reached, he was no more satisfied with them than the Alpine climber to have attained to the first ridge), and "reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He was not the man to sit down and say, "I have done enough." He was not the man, as soon as he had set foot on the mountain of holiness, to shout as if he had touched the awful summit. Oh! that pattern of Jesus! How it does make one tremble sometimes; How it does stagger one to look up and try to measure the distance. I such a beginner, so low down on the mountain, with such puny strength, with such feeble courage! and He so far far off, so utterly pure and spotless and heavenly! Who shall bring these two things, so different, so far apart, together? Who shall help me even a little higher up this vast and awful mountain? Even God the Holy Ghost. Praise the Lord for Pentecost. Praise the Lord for the mantle of our Elijah, which the ascending Master cast down on His Church. Oh, my brothers and sisters, with the blood of Jesus to cleanse for all sin, and with the power of the Spirit to deliver from all bondage and to lead into all truth and righteousness, we may be very brave, I think.

The Bombay Guardian.

SATURDAY, SEPTEMBER 9, 1882.

## FRIENDLY WORDS TO EDUCATED NATIVES.

THE law of progress meets us everywhere. Plants do not spring into existence full blown, but from very slightly beginnings advance from one state to another, waiting for the successive seasons to give them successive opportunities of development, until at length they stand before us rich in beauty, fragrance and fruit; when there is no more development possible they are ready to fade and vanish away. It is thus with the animals. In some instances an animal attains the highest development possible in one condition, and then undergoes a transition; from a creeping thing it becomes a winged creature moving in another element altogether. The rains that fall so abundantly on high mountains flow thence to the plains carrying alluvial soil that is made eventually to blossom as the rose. The young man is keenly sensible that the same law of progress is written in his nature, urging him to forget the things that are behind and press eagerly forward after higher attainments and achievments. And the same law of progress should find expression in the history of every nation. To suppose that the duty of a nation is to keep looking back to the point from which it started, as the highest expression of national life, is to put oneself in conflict with universal things. How strange that any nation should allow itself to be inveigled into the opinion that the highest attainments in religion, philosophy, or art were made three or four thousand years ago, and that all recession in time must necessarily be retrocession in wisdom, knowledge, and power. A nation that deliberately and finally takes up with this idea, sins against itself, sins against its ancestry and sins against humanity. In the 11th chapter of the Epistle of the Hebrews mention is made of the worthy men and women who in ancient times served their generation, and the argument drawn is this:

"Seeing that we are all compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with persistence the race set before us."

The ancients are represented as witnessing to us from the skies that it is not a vain thing to serve God, and as urging us to press forward and improve upon this example. When one nation deliberately makes an idol of its antiquity, and denies itself the right to think that its antecedents can be improved upon, it pronounces its own doom.

Under the teaching of a priestly caste, who dreaded innovation as likely to imperil the distinguished position which they had secured to themselves, the people of India have for long centuries discarded the law of progress, and fancied that their highest obligation was to stand still, with their eyes fixed upon the Past. Happily this deplorable idea has been a good deal shaken of late, and there are some signs that the Hindu people will before long shake off the incubus of ages and give us to behold the uprising of a great nation. The best proof of an honourable antiquity is furnished when it becomes

a powerful inspiration to posterity to press forward in knowledge, virtue and usefulness. It may be said that the highest truth was given to our forefathers, and that there can be, in the nature of things, no advance upon this. Allowing this, truth is a blessing only as it is applied, and brought to bear upon the highest welfare of the largest number. Dead truth, truth buried in disregarded books, is of no more value than falsehood. God has not wedded a nation to dead truth, but to living truth. Every generation has its own peculiar circumstances, conditions and necessities, and is under obligation to lay hold of the truth and apply it to these. Truth is compared to a river of life flowing from the throne of God ; arrest this river at any point and it turns aside and flows elsewhere ; it must flow, it cannot stand still ; wherever it finds suitable channels and opportunities, it blesses, it vivifies, it transforms.

Sometimes a transitional period occurs in the life of a nation, when the truths and traditions upon which it has been hitherto living are inadequate for the functions to which it now feels called. It may be that the primitive truths have got mixed up with a good deal of error ; and it may be that they were adapted to an inferior stage of national existence. There is a kind of food adapted to the infant which is not at all adapted to the grown man ; and there is a form of truth adapted to a nation that is isolated and cut off from communication with others, and another form that is suited to that nation when, through the force of circumstances, it finds itself brought into unavoidable and intimate association with other nations. Happy the nation that is able to recognize the voice of providence speaking to her out of the whirlwind of political revolutions, and bidding her come up higher and enter upon a new sphere of national existence.

*(To be continued.)*

## REMINISCENCES. CLXXXIX.

Extracts from Diary. Bombay, 1848.

Dec. 20th. The word of God is a mighty ponderous stone to grind to pieces those who will not believe in it ; to those who do, it is the very sword of the Spirit. It is amazing how the church has been able to stagger for 17 centuries under the weight of this stone. Oh that I may be able to grasp this sword by the hilt and fight the battles of the Lord. What weapon will be proof against the sword of the Spirit? There is omnipotence in it ; for only such a weapon befits an Omnipotent being like the Spirit. "I will make thee a new sharp threshing instrument, and thou shalt thresh the mountains." Isaiah 41. 15. In the preceding chapter there is a sublime description of the power of God, taking up the isles as a very little thing, as we would take up a tiny pebble or a little piece of paper, or any other very little thing, and reckoning the nations as the small dust of the balance that needs but a little puff of breath to dissipate it. But nevertheless there is no one figure employed more sublimely descriptive of power, than this which is employed to characterize the power of believers. How impotent the grain of a threshing-floor to resist the flail descending upon it. How trivial and helpless. So is this whole world before him who is armed with the word of God. And this glory the church is actually to put on. She is to assume this sublime attitude in the sight of God's creation, and reduce to chaff the enemies of God. And in that day her language will resemble that of Paul "*Though I be nothing* truly the signs of an apostle were wrought among you in *all patience*, in signs and in wonders and mighty deeds." It will be Christ in her that will be glorified. The faith to be foremost in seizing these promises and wielding this power will be given to those who have most renounced themselves, most thoroughly learned their own nothingness.

So far from there being contrariety between a dispensation of the Spirit, and a dispensation of miracles, we learn from the Bible that the period of the greatest outpouring of the Spirit was the period when miracles were most abundant. The Acts of the Apostles contain the greatest record of the triumphs of the Spirit, and also the greatest and most profuse display of miracles. And although the miracles of Christ were unaccompanied by the Spirit's greatest influences, they were the precursors of Pentecost and connected with it. And not only so, but we find highly spiritual persons, such as Paul, the subjects of miraculous visions &c. In general I doubt whether it would be for the good of the advanced Christian to accustom him to miraculous revelations. The great aid of miracles is to substantiate the Word of God, and restore to it its divine power over the soul. But the great fact remains that the day of Pentecost was a day of miracles, and as far down in time as the Bible record brings us we find the apostles working miracles.

We say to the Brahmins, how is it that you do not exhibit any of those perfections and powers ascribed to you in the poorans? If your ancestors had such attributes, why are you without them? And what proof have we that your ancestors really wrought these mighty works, if you work them not?—But may they not respond to us in exactly the same language? What a difference they must perceive between the Bible accounts of Christians, and the representatives before their eyes. They read in our Scriptures, that he that believeth will perform mighty miracles—cast out devils, take up serpents &c. And if they see us doing none of these things, will they not regard the Bible as an imposture?

Dec. 21st. I heard it remarked the other day that the apostles were always directed when to work a miracle, by a specific divine influence on their minds. What proof is there of this? I think there is not a word in the Bible to favor this view.—The promises throw the responsibility entirely on faith. They contain no condition whatever, such as a specific divine intimation. When the disciples attempted to cure the demoniac and failed, they were not reproached for proceeding without a divine intimation, but simply for unbelief.—Those that were full of faith and power, like Stephen, wrought many miracles.—The Bible is a sufficient lamp to our feet and guide to our path. Having that for a guide it is impossible to err, no matter to what strange and glorious regions it may lead us. We are to go with the word of God even though it should seem to lead us to hell. How should we know better than the word of God where to go? How should the blind man know better than the guide? The very fact of our needing a guide should teach us to expect wonders. Go on thou word of God and I will follow thee. Thou didst bring a Jonah from the bottom of the sea to Nineveh, thou hast brought me into this heathen city by a wondrous route ; thou hast brought me to 4ths of December and 12ths of January, even to spiritual experiences that utterly confounded all my previous conceptions of Christian experience ; and why shouldst thou not now lead me into that dispensation of divine power and grace which I now pant for? If it be said, the absence of miracles from the church for 16 or 17 centuries is evidence that they are an abrogated privilege, I assume that the church's long protracted ignorance of this privilege, no more proves its abrogation, than her long and utter forgetfulness of the command to Go into all the world and preach, proves that to have been abrogated. These times resemble the apostolic times in this, that that command begins to have sway in the church, and why not in this other particular.

In the catalogue of the Spirit's operations, 1 Cor. 12, 8 a 11. six of the nine operations mentioned are of a miraculous character, and adapted to convince the unbelieving, of the presence of divine power. The six are these, 1 gifts of healing 2 work of miracles 3 prophecy 4 discerning of spirits, 5 divers kinds of tongues, 6 interpretation of tongues. Why should the Holy Spirit voluntarily impoverish Himself of these glorious powers? If they are not the best exertions of His power, why were they so profusely bestowed on the primitive church? The world has changed in the West, and may require a different adaptation of means, but the Eastern heathen world is the same.

Miracles simply create a susceptibility in others to receive your influence. Consequently they would increase the preacher's sense of responsibility to be holy. So far from depreciating or frustrating in any way the other operations of the Spirit, they would further them.—Therefore Paul says, I thank my God I speak with tongues more than you all, yet I would rather teach others &c. He highly valued the evidence of miracles, though of course far more highly the work of the Spirit in sanctification. Without this last, miracles would only be a powerful means of transmitting a bad influence.

[Lettres intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

### Why not Organize and Work?

*To the Editor of the Bombay Guardian.*

In a Bombay daily paper this week we notice items of the good done by the "Society for the Prevention of Cruelty to Animals." Also something of the work of the "Anti-Vivisection Society." The humane people who thus labor to alleviate the sufferings of the dumb brutes, deserve the respect, sympathy and cooperation of all good people. We wish them well.

The same paper gave an account of a young girl being taken across the Channel by Continental slave-traders, and only rescued by the zeal of some brave English Passengers.

Accounts have been frequently given of late, of the nature and extent of this traffic in white women. The readers of the *Guardian* have been told something of the influential, zealous and useful organizations of England and the Continent, whose objects are to oppose these terrible vices, and promote public morality. These Societies are of various composition. They are sometimes composed of all classes together, some are wholly of ladies, some of men, some in religious bodies, sometimes we see the wealthy and influential writing for a particular line of work, and again we find the working classes massing their solid influence for moral reformation.

Have we any such organization in India? Not that I am aware of. The few who have nobly banded for rescue work are doing real good. But is there no need of united work for the prevention of Female Slavery in this land? Do the people of India so very generally consent to all this system of iniquity that only secret sighs can be offered by a few ; and no bold work done to save the lost and to warn the wandering? They are noble men and women who take the ox or the sheep out of the pit, shield the suffering donkey from cruel blows, rescue the quivering pigeon from the monster who pierces it with pius, and who see that justice is meted out to the inhuman torturers. But who will arise to the far more important work of rescuing the quivering heart,

the suffering souls of European and Native women who are held in a slavery worse by far than the serfdom of Russia? How is it that such excellent organizations are at work here for the rescue of the poor brutes, and no general movement is on foot to rescue women enslaved? Do you say that it may be because the latter so often loves the slavery? Oh if you could know something of the terrible struggles, the conscience-pains, the hopeless longings tossing in a sea of despair! And if you would then only think how there is One who saved one strange case at the well of Samaria, cast seven devils out of another, accepted a loving salutation from a third, and is now giving the same release to many of the most needy prodigals of earth, —surely your zeal and faith would undertake some aggressive and special labor for the lost.

Any who would like to assist in any manner, or who wish information as to the operations of the Societies in Europe, may address the undersigned. Just now we especially need assistance in the way of volunteer writing. Who will help?

AGENT DYER BROTHERS,
*Bombay.*

Aug. 31st 1882.

---

DEAR SIR,—I feel certain you will be glad to hear that we had three evangelistic services in this station (Ahmednagar) during the past week, taken by the Rev. Dr. Murray Mitchell, the Rev. Dr. Bissell, and Major Jacob.

The meetings, we are thankful to say, were very fairly attended, and the good "Old Story" proclaimed simply and often eloquently, in all its freshness, sweetness, and power. Much precious truth was presented, and the attention was good.

We know that He who has promised that "Wherever two or three are gathered together in His name, He will be in their midst," was present. We felt it was indeed "good to draw nigh unto God;" and we trust that the day will declare that some who went to those meetings strangers to Jesus met with Him there, and will have cause to thank God throughout eternity that He put it into the hearts of His servants to have the meetings, and to follow the example of the Master in "seeking to save the lost."

We were glad to see the Chaplain of the Station, the Rev. Mr. Polehampton, present at the first and last of the gatherings. At the conclusion of the first meeting the Chaplain warmly thanked the Rev. Dr. Murray Mitchell for his excellent and eloquent address, and stated he believed if all present were not the better for it, it would be their own fault. He then prayed that God would bless all meetings like that which had just been held, that He would heal the divisions of His people, and hasten the time when they should become more united.

While we heartily say "Amen" to such petitions, we cannot forget that the Lord's people "are all one in Christ Jesus;" that we "are one body in Christ, and members one of another." If all would only obediently "endeavour to keep the unity of the Spirit in the bond of peace," we should find that the power of healing the divisions of the Church of Christ rested very much with ourselves. Why should not those who have been "baptized by one Spirit into one body," and who have "drunk into one Spirit," "walk in the Spirit," "keep the unity of the Spirit," and manifest that the unity is a reality by uniting, as often as possible, on the basis which will glorify God, and lead the world to believe that "the Father sent the Son to be the Saviour of the lost." Surely it were better to bury in oblivion all sectatian jealousy, that we might manifest "the Spirit of power, and of love, and of a sound mind," which God has given to us. The Chaplain closed both the meetings he attended with the Benediction.

Mr. J. S. Haig of the C. V. E. Society when announcing that the meetings had terminated, reminded all present that their responsibility had not ended with the meetings; and in a few words warm from the heart, which must have found an echo in the heart of every child of God, he sought most lovingly and emphatically to commend his Saviour to all and urged them to taste and see that the Lord is gracious. One's only regret was that these or kindred meetings could not be continued.

I am, dear Sir,
Yours in Christ our Head,
R. H. W.

---

DEAR GUARDIAN,—Was it a mistake in judgment, or a wilful transgression, that caused a member of the South India Conference, M. E. Church, to refuse to go to his appointment?

DISCIPLINE No. 2.

---

DEAR SIR,—The subjoined from "the British Messenger" is submitted in the hope that you will grant it a corner in your paper for the benefit, not only of the class to which the young convert of our story belonged, but, of those who in any form are partakers of the iniquities of the enemy of souls whilst claiming to have been regenerated; with the earnest prayer that God's holy Spirit will apply the truth to the awakening of souls to a holy dread of the awful doom awaiting the ungodly who cry, "Peace, peace; when there is no peace."

Yours very respectfully,
T. H. ROBERTS.

[The above mentioned extract is here subjoined. *Ed. B. G.*]

ANSWER TO A QUESTION OF CONSCIENCE.

A young man, when converted to God, was keeping a tavern, and, like others, sold intoxicating drink. He soon felt uneasy in relation to his business, and resolved to ask counsel of a minister in whom he had much confidence. Next time the minister came that way and put up with him, the subject was broached and advice asked. "I will answer you in the morning," said the minister.

Night passed, the minister's carriage was brought to the door, and he took his seat in it. The tavern-keeper began to think he had forgotten his promise. But no: there was a moment's pause; and then the remark, "I will now answer the question you put to me last evening. *Sell all you can to the glory of God,*" —and away he went!

The reply was as a goad, and as a nail fastened by the master of assemblies. The young convert found on reflection that he could really sell *so little* intoxicating liquor "to the glory of God," that he had better give up that department of his business; and did so.—"A word in season, how good it is!" "The British Messenger."

## NOTICES.

BAPTIST CHURCH, (BELLASE'S ROAD BYCULLA.) The Rev. D. Jones will (D. V.) preach to-morrow (Sunday) at 11 A.M. and 6 P.M.

*Grant Road Church Debt.*

Previously reported, Rs. 2017-6. Received during the week ending Sept. 7. H. E. 2; N. H. 5; Mrs. J. N. H. 2; Mrs. M. S. 2; W. M. A. per D. O. F. 12; J. W. F. 5; Mrs. R. 5; T. B. C. 10; J. E. 20; H. R. B. 20.

Received for House of Hope, from H. R. B. Rs. 20.

# Epitome of News.

## SATURDAY, SEPTEMBER 2.

—The local paper reports that two British soldiers were drowned on Tuesday evening while bathing in the Jumna, near the Allahabad Fort.

—*Daily News*: The ancient Egyptians were most industrious with the pen. In many of the hieroglyphics the scribe is represented at work making notes of the proceedings. In wars he is seen taking down the number of prisoners and other details. Thoth, the God of letters, is the Celestial scribe, and is often figured as writing the names and actions of those in the next world. Among the many documents which have been preserved of this literary race is one containing a history of a war carried on by Rameses II., and which is supposed by archæologists to have been written at the time. As the author is described as a "Royal Scribe," he in all probability accompanied the army, and describes what he saw on the spot. There is no hint as to the existence of "Rules," still less of "Revised Rules," in relation to correspondents at that date. Royal scribes no doubt did their work on certain conditions, and the result, if we may judge by this particular papyrus, is certainly such that it is not likely to prejudice any one in favour of dictation being used towards those who make records of history. From this point of view the ancient document possesses an interest at the moment, and the Horse Guards and the public will be none the worse for hearing what results "when those who make the battles are the only ones to write."

The Royal scribe in this case was named "Pentaur;" and the war was one against the "Khita," or Cheta—the Hittites, whose alphabet and language has been a subject of so much interest among archæologists lately. The field of action was at Kadesh, on the Orontes, Rameses had led his army from Egypt, and the "vile chief of Cheta with many allies accompanying him, lay ambushed to north-west." The Hittites must have formed a large army, for they had drawn troops from the whole country, as far east as Naharina, or Mesopotamia. The Egyptian army was in brigades, and the names of them are stated. There was the brigade of Ammon, the brigades of Ptah and Set—all names of gods in the Egyptian Pantheon. The brigade of Ra-Harmachis was in the centre, "and feared not to fight," so they marched right into the ambush on the north-west which the Chetas had planned. The brigade was beaten back by the enemy—"foot and horse of King Rameses gave way before them." Rameses was equal to the occasion. Mounted on his "great horse," called "Victory in Thebes," he rushed to the front, "he pierced the line of the foe, the vile Cheta; he was all alone, no other with him. When he advanced to survey behind him, he found there encircled him 2,500 chariots, stopping his way out, every champion of the vile Cheta." There were three men in each chariot, and Rameses had no chief, no marshal, no captian of the archers; fled were his troops and horse; he was left alone to fight the foe. He had no fear, he put confidence in his god Ammon, whom he reminds of all the temples and obelisks he had erected to him—of all the sacrifices he had offered—and fixing his trust in this deity, with his "strong sword of Ra," he went in for the vile Khita, and there follows a splendid description of his deeds, which leaves the most fertile of our coiners of words among Specials of the day far behind.

—A sad accident, attended with fatal results, occurred recently in the Tuileries Gardens, Paris, during the display of fireworks. Two men, in attempting to climb over the railing, caught hold of the electric wire used for the illumination of the grounds and were struck dead on the spot, all efforts to restore them to life proving ineffectual.

—We thankfully acknowledge receipt of the G. I. P. R. Monthly Guide, with Time and Fare Tables. Price 1 anna.

## MONDAY, SEPTEMBER 4.

—The subscription raised with a view of indemnifying Mr. K. N. Kabrajee, editor of the *Rast Goftar* for the costs of his recent prosecution of the editor of the *Satya Mitra* for libel, realised Rs. 5,381, which has been

handed over to Mr. Kabrajee with a letter of sympathy from the subscribers.

—One hundred and sixty-three persons had been arrested in connection with the recent Salem riots up to the 31st August, and more arrests were expected. Twenty persons were killed, and over 300 wounded, in the riots.

—*Madras Mail:* We are sure that many of our readers will share with us the deep regret with which we record the deaths, at Indore, on the 29th ultimo, after a short illness, of the Rev. Father O'Neill, of the Society of St. John the Evangelist. Father O'Neill visited Madras on more than one occasion, and charmed the large congregations who heard him preach and lecture, with his eloquence and earnestness. There are so comparatively few men of the school of thought of which Father O'Neill was so bright an ornament, that the world can, humanly speaking, hardly bear the loss of one of them. Father O'Neill chose to give up all his wordly advantages for the sake of his Master. Before he came to India he was widely known as one of the masters of Eton College, a proud position for any man to hold, but he gave up wealth and wolrdly ambition, and devoted his life to Christian work.

—An American clergyman was in Alexandria at the time of the outbreak, and took refuge on board the U. S. man-of-war *Galena.* He gives us some information for which we have been anxiously waitng: "Very few Americans were left in Egypt, and Dr. Lansing and his family arrived from Cairo on Friday, when all the United Presbyterian missionaries in Egypt—some seventeen in number—met on the deck of the Galena, the results of so many years of labor apparently destoryed in a day! Never, they told me, were their prospects so bright as during the past year. New schools, churches, all were scattered to the winds, and they knew not what their own future or that of their work would be, "for the end is not yet." On Saturday we left all the missionaries safely on the Galena, waiting for the Pillar of Cloud to guide their way. The captain and officers were doing all in their power, on a vessel which had no accommodations for any except its officers and crew, to make them as comfortable an possible. On Saturday, through the urgency of the captain, who sent us in his barge with an officer in full unifrom, and the Consul who accompanied us, we found a place on the deck of an Italian vessel. Crowded beyond measure, sleeping on a coil of ropes and eating as we could and what we could, we reached Naples at noon on Wedesday.

—The Pyramid of Pueblo in Mexico, covers forty-four acres, while the great Pyramid of Cheops in Egypt, covers but fourteen. The former was originally 600 feet high, and was made of sun-dried brick.

## Tuesday, September 5.

—*Times of India*; Ahmedabad: There is some commotion among the Shrawaks owing it appears to the finding of an image of Parisnathjee at Palee, near Godra. Large numbers of people are daily flocking there to worship the image.

—The *Gujrati* calls attention to the existence of several gambling hells in Bombay during the Gocal Ashtami holidays. The gamblers turn night into day and day into night. Among the gamblers are shetts, sowcars, gay women and their protectors. They play without restraint and regardless of consequences.

—A private of the 1st Durham Light Infantry, Meerut, committed suicide by shooting himself on the 25th ultimo. He was one of the chief witnesses in the case of murder which occurred in the same Regiment some time ago. He only survived his rash act an hour. Efforts were made to elicit some confession from him before his death but without result.

—*Madras Mail*: Two cases have just been disposed of by the Sessions Court of North Arcot, in one of which seventeen Hindus, and in the other the same number of Mehomedans were charged with being members of an unlawful assembly, causing mischief by fire, house trespass and rioting, armed with deadly weapons, and on other counts too numerous to particularise, there being no less than eighteen charges, in the one case, and sixteen in the other. It appears that in the afternoon of the 12th May, a serious riot occurred between the Mahomedans and Hindus at Gudiatham, in the District of North Arcot. So far as can be gathered from the evidence great violence was used on both sides, stones and brick bats being freely thrown by either party, and the Hindu car, the pandal of the Hindu temple, about twenty houses of the Hindus and three or four of the Mahomedans having been burned, besides severe injury having been done to the Mahomedan mosque. The loss of property of the Hindus was estimated at Rs. 4,000 or 5,000, and the town of Gudiatham was in a state of tumult and confusion for the greater part of a whole day. The case for the Mahomedans was, that on the afternoon of the 12th May, while quietly praying in their mosque, a number of Hindus burst into the building with shouts of "Govinda Govinda" and smashed the pulpit, burnt the Koran, and mats used for praying, besides breaking the globes, after which they commenced to loot the adjoining houses. The sixteen prisoners who were convicted, were sentenced to various terms of imprisonment, ranging from two years with a fine of Rs. 500 and six months further rigorous imprisonment, in default, to rigorous imprisonment for nine months, and a fine of Rs. 1,000, or three months' further imprisonment in default of payment of the fine.

—A circular has been issued by Miss Tucker of Batala and Mrs. Newton of Lahore, inviting Ladies connected with Zanana missionary work in India to a General Conference during the cold weather.

—*Indian Churchman*: *Mission Life* for August opens with an article on the Sadharan Brahmo Somaj, by one of the men in England most competent to speak on all Indian matters, Canon Churton. After giving a slight sketch of the different Somajes chiefly drawn from the book lately published by Pundit Sivanath Sastri, he says:—

"Such is the programme by which they hope to regenerate India, and to extirpate the superstitions which at present degrade it. They hope to maintain fervour and devotion after eliminating all motives for it, except a bare notion of the Fatherhood of God, without that personal object of faith which Christianity and Islam furnish; and their perfection is a submission of the human will to the Divine will, whilst they accept no communication of the latter, except such as proceeds from their own inner consciousness. And this is proposed in a country in which the deepest religious instincts, and needs of humanity have ever found utterance; Mr. Sen's system though full of strange inconsistencies seems to have at least an element of temporary success. Here we see fire and enthusiasm, on the other side a cold system of negation, and minimising even of that which it professes to accept.....If it claims to have for its mission to draw the Hindu away from mysticism and asceticism to social reforms and active benevolence, atheism might urge that it can effect the same object, and that its doctrines of worship, prayer, and sin are not essential for this purpose."

The whole article is well worth reading, for it is useful to see how these things appear to one who follows them carefully, as Canon Churton does, from a distance. In our Review of the same book we took a somewhat different view, feeling that the honesty and the absence of extravagance in the Sadharan Brahmo Somaj would make it more easy for them hereafter to accept the Truth. And in this we think we are borne out by the present facts; but how it may be in the long run we do not profess to say.

—*Bramho Public Opinion*: Last Sunday, the old Brahmo Mandir, now called the Tabernacle of the New Dispensation, was the scene of the new dancing recently founded by "the minister." We were not present but eye-witnesses report, Babu K. C. Sen in company with a number of his chosen disciples, old and young, performed the dancing really in a novel fashion. In addition to the dress of a mendicant, the Babu wore a pair of golden bracelets around his wrist, like a married woman, and held up the ornamented hands, as he circled round and round the flag of the New Dispension, along with his followers. One of the party, it is said, had another strange ornament, a necklace consisting of a pair of shoes tied to his neck with a neck-cloth, and he being the most devoted of the disciples, people surmise, the pair of shoes must be one belonging to the master.

—*Times of India*: A mild form of protection would undoubtedly be welcomed by the Egyptian Fellaheen, who form four-fifths of the whole population, that is four millions out of five million souls. "From time immemorial," says Mr Dicey, (*Contemporary Review*) "they have been subject to one set of taskmasters after another, and accustomed by temperament, by tradition, and by creed to accept their lot, hard as that lot might be. Whatever happens is to them all in the day's work. At this moment the fellahs are going on with their daily toil in the fields with absolute and sublime indifference to the fate which fortune may have in store for Egypt. Who rules at Cairo is not a matter which agitates their minds. Their labour will be taxed, of that they are assured; but by whom or on what pretence the taxes will be levied, is a matter beyond their control. If you ask them, they will tell you that they have never been so well off within living memory as they have been during the last two years." This was due to the lighter and more regular system of taxation introduced by the European Control. Mr Amos gives a singular instance of their prosperity and confidence during the last two years. They have paid their taxes with disused coin, that is with hoarded treasure, instead of selling their crops at an unfavourable state of the market, or raising casual loans. The Turkish party, the court favourites, or *hauts personnages* as they are styled, are as compeletely foreign as the English.

—Every round fired during the recent bombardment of Alexandria from the four 80-ton guns of the Inflexible cost 25*l.* 10*s* per gun. The 25-ton guns, of which the Alexandria carries two, the Monarch four, and the Temeraire four, cost 7*l.* per round per guns. The 18-ton gun of which the Alexandria carries ten, the Sultan eight, the Superb sixteen, and the Temeraire four, cost five guineas per round per gun.

## Wednesday, September 6.

—*N. Y. Evangelist*: The Irish Presbyterian Church is in good financial repute. Its commutation fund growing out of the surrender of the Regium Donum at the time of the Disestablishment Act, amounts now to nearly $3,000,000. Upon this sum there are chargeable at the present time annuities to the value of about $1,435,000. The surplus of assets over liabilities amounts to over $1,560,000.

—Same: In the year 1874 the Rev. E. Payson Hammond held a series of union meetings in St. Louis. Many persons addicted to drink professed conversion, and by their lives have since proved the genuineness of the change wrought upon them by the Holy Spirit. Among the most remarkable conversions was that of Commodore Davidson, who was at the head of the principal line of steamboats running from St. Louis to St. Paul. He received $12,000 a year for the privilege only of selling liquor on his steamboats, but after his conversion refused to continue this contract. A few weeks ago the Commodore told Mr. Hammond that he now had a standing offer of $14,000 a year for this same privilege—yes, the privilege of poisoning and ultimately ruining the thousands

who go up and down the great river. God be praised that he has grace given him to refuse the tempting offer!" An infusion of the spirit of this Commodore is what is wanted to carry the temperance cause, as on a resistless tide, clean and clear of every obstacle to its permanent success.

—*Times of India*; tel. Education Commission: Mrs. Mitchell, Lady Superintendent, Female Training College, Poona, detailed the results of her experience of female education in the Bombay presidency, condemning the system of placing mistresses of female schools under male deputy inspectors, as contrary to native ideas of propriety, and advising that such inspectors should be replaced by trained females, European and native.

An interesting feature of the day's proceedings was the examination of Mrs. Ramabai Sanskrita, Hindu lecturer and Sanskrit scholar, who gave a short history of her career. Referring to female education she advocated the introduction of a system of school inspection by females, also urging the education of female teachers in medical subjects.

Mrs. Ramabai's evidence was listened to with great interest, the President thanking her at its conclusion for her attendence.

Mrs. Sorabjee and Professor Oxenham were subsequently examined.

—A project has has been put forward by Mr. Rowan Helper, an engineer from Missouri, for making a direct line of railway between the Behring Straits, at the extreme north of the American Continent, and Cape Horn. This line is to be styled "the American Intercontinental Railroad," and Mr. Helper and his associate declare that it will be open for traffic by the year 1892, which will be the four hundredth anniversary of the discovery of the New World.

A despatch received at New York from Havana announces the arrival at Jamaica of William Westgate, who was arrested at Puerta Cabello on the 16th July last on his own confession as one of the Phœnix-park muderers. The despatch adds that there is strong evidence connecting the prisoner with the crime.

—*Record;* Jerusalem, Aug. 18: "Last Friday (the 28th) there was a terrible panic at Jaffa, on account of the rough handling of an Italian by the mob. Whilst driving through the market-place he struck with his whip some natives who were in his way, and then drew a revolver and fired over the heads of the crowd that instantly followed him hooting and jeering. He was pulled down from his vehicle and severely beaten. A few minutes later the report spread through the city that the Turks had commenced a massacre. Shops were instantly closed, and people in the most frantic terror began to run home, shrieking with fright. Fortunately a party of police were promptly ordered to the scene, and order was speedily restored."

This may be the same incident that was mentioned by us a fort-night ago, though with this discrepancy that in our account the man was said to have been killed.

## Thursday, September 7.

—*Bombay Gazette*; Suez, Aug. 21: Professor Palmer, Major Gill, R. E., and Flag Lieutenant Carrington have, it is feared, been carried off by a party of Arabs. These three gentlemen ten days ago undertook a journey which is mildly described in being called adventurous, into the interior towards the direction of Sinai for the purchase of commissariat camels. At this unsettled juncture the prudent traveller, except it be in the course of duty, will do well not to intrude too closely upon the privacy of the Arab tribes who hover around Suez, but Professor Palmer and his companions not only placed themselves in the most guileless manner in the power of a body of these men, but carried with them into the desert three thousand pounds sterling; a fact which was known not only to their protectors, but to many others besides. The sum was Government money, and Professor Palmer took it with him for the purchase of the camels on the ready-money system. It may be doubted whether it were possible for Arab nature, or indeed human nature, to steel itself to the temptation thus offered.

—*Times of India*: This learned Hindu lady (Ramabai) is only twenty-four years of age, having been born on a plateau of the Western Ghauts in 1858, and it was a translation of a speech of hers delivered at Benares which Dr. W. W. Hunter read at a large meeting in Edinburgh some time ago. Her father was a learned pnndit and Sanscrit scholar, and her mother having been taught Sanscrit by her husband, she taught it to the daughter at the early age of nine. Her parents did not "throw her into the well of ignorance" by giving her in marriage while a child. Ramabai acquired a correct knowledge of Marathi, Kanarese, Hindustani and Bengali, besides Sanscrit. When she was sixteen years of age her parents died, and she and her brother travelled about the country lecturing. "We went (she said) to the Punjab, Rajputana, the Central Provinces, Assam, Bengal and other lands. We lectured in the large cities on female education, that is, that before marriage girls should be instructed in Sanscrit and their vernacular according to our *shastras*. Afterwards my brother died. I was alone in the world. I got married. On the 4th of February last, my husband was carried off with cholera sixteen months after our marriage. My little daughter is now one year old." This is the picturesque story of a native lady who regarded it as her duty to travel all over India, often in want and distress, advocating female education according to the ancient *shastras*.

—*Overland Mail*, Aug. 18: An inportant literary and scientific discovery is announced from Salonica. The works of the celebrated physician, Galen, which were supposed to be lost, have been discovered by M. Papageorges. They are in manuscript; date from the fifteenth century, and appear to have originally formed 248 sheets; 144 are in good condition, 24 are mutilated or worm-eaten, and 80 are missing.

—The sentence of three months' imprisonment, with the addition of a substantial fine, imposed upon Mr. Dwyer Gray, M. P., and proprietor of the *Freeman's Journal*, will do more than any Government measure to check sedition. Liberty of the press is one thing, but when that press is simply made a medium for the diffusion of revolutionary teachings, and goes out of its way to interfere with the administration of justice, the sooner a check is put upon its utterances, or it is suppressed altogether, the better for every one.

—The British delegate at Alexandria telegraphs that the quarantine against Bombay and Aden has been removed.

—A correspondent of the *Allgemeine Zeitung* sends some interesting information to that paper about the Mahommedan movement in Syria. When, he says, Midhat Pasha was Governor he established associations for the relief of the poor in all the villages. Among the nembers of these associations were rich Mahommedan proprietors, officers of the army, Government officials, etc., who thereby acquired great influence among the people. After Midhat's departure from Syria these associations remained, but their object was gradually changed: they became the agents of a political agitation which aimed at separating Syria from Turkey and founding a great Arabian Empire, embracing Syria, the Arabian Peninsula, Egypt, and ultimately also the other Mahommedan States of Northern Africa. This idea rapidly gained ground among the educated classes, who were strongly represented in the so-called relief societies, and by degrees expelled the Turkish elements from them. The national movement in Syria naturally sympathized warmly with that started in Egypt by Arabi Pasha: his organ, *El Taijef*, is largely circulated in Syria, and it strives by its articles to stimulate the religious fanaticism of the Syrians, and to induce them to give active support to the "National" party in Egypt.

—General Booth in the *Contemporary Review*: Some, of course, who have informed themselves of the facts, condemen this our absolute system of government as unscriptural and dangerous, if not worse than that. But we have tried other plans, and found them wanting. We began with the paternal system, but afterwards experimented freely in a system of extreme democracy in government. For years we laboured in the constitution of committees, large and small, after the models of the surrounding Churches, But we found in all this no advantage, and endless difficulty and trouble. We have always found the most godly and devoted workers the least disposed for debate or mere talk, and that the great result of consultation, committess, and the like, is obstruction, vain glory, and idleness. We find that real soldiers care little who leads, or how they march, so that there is victory, and that we get along best without the people who must needs discuss and vote about all they do. We have never enjoyed such unbroken peace and harmony everywhere as we have had since it has become thoroughly understood that the corps is under its Captain, the division under its Major, and the whole army under its General, with no hope fer any one of successful agitation against superior authority.

## Friday, September 8.

—Victoria now claims the glory of owning the biggest of all the living "big trees" in the world, so far as height is concerned. In the Dandenong district at Fernshaw has recently been discovered a specimen of *Encalyptus amygdalia*, or almond-leaf gum, which has been accurately measured reaching the enormous height of 380 feet before throwing out a single branch, and 430 feet to the top, and having a girth of 60 feet at some distance above the ground.

—Fall of rain, to date Fort, 74 in.

—*Bombay Gazette*; tel. Poona, 7: The Reverend R. Hume was exmined to-day on behalf of the American Marathi Mission. He advocacted the formation of a committee consisting of enlightened representatives of all religions current in India to draw up a series of lessons for the use of Government schools. He thought it would be difficult to give freedom and authority to local bodies, yet such a step would ensure primary education to all classes.

The Reverend F. Zeigler, of the Basel Mission, said every act of the Government in India must be felt as an interference with the religion of some portion of the community; and it was the duty of a Christian Government to let the millions partake of the blessings of the religion of truth and civilization without coercion. He believed Government should withdraw from the direct managemenet of schools.

—Deaths last week, 377.

—Dr. Thos. Blaney in the *Times of India*: All that can be said in favour of pensions to public servants in India, can be said with tenfold greater force of railway servants. Mark the conditions of servitude of the traffic branch! The employes in this branch are "public servants" under the Penal Code; are liable to punishment under certain sections of that code; and are frequently punished and disgraced for offences cognizable by these sections. Again, consider the responsibility of these men; they are always in charge of lives and of valuable property: of lives that a little neglect may bring to an untimely end, and of property that may easily be fired or stolen. Then we should consider their hours of duty, often long and weary hours; the irregularity of their meals, and should remember that they have to deal with people of all sorts and conditions. Lastly, we should bear in mind the climate in which they work, and the weather vicissitudes to which they are always exposed.

—*Dnyanodaya*: Last week, just at the most critical time, some good showers fell a large part of the Ahmednagar district. This will save the first crop from being lost and will go a long way in preparing the soil for the second crops.

# Selections.

## WHAT I SAW IN CHESTER.

BY H. H. B.

HARDLY had I been in Chester an hour before I heard a wonderful testimony as to the good done through The Salvation Army.

"She was an awful character," said my kind host (Councillor Bromley), at whose table I was sitting. "A disgrace to the town, but I should not object to be seen walking with her now, she is so changed.

"Long before I saw for myself these wonders of Divine grace was I told all about them by those who were in a good position for hearing and knowing all the facts.

"During those meetings I saw with my own eyes quite enough to convince me that God had been at work, without needing to be told by anyone; those happy faces spoke of happy hearts, and really happy hearts speak of what we all know can alone make happy."

Here are men (thought I, as I sat upon the platform at the Rink at Chester), who never knew what real happiness was before the Salvation Army came, whose greatest object on earth was to get money, and then drink it away, which sunk them lower than the very beasts of the field in iniquity and sin and yet here they are. *Something* has changed them, let critics laugh as they will, let them say what they think proper about the means and measures. Here are the *fruits* thank God, which show in an unmistakable manner that God is not ashamed, if others are, to use the "base things" to bring to naught the mighty.

To me there is nothing stranger than to see those who take upon themselves the name of Christ possessed of so little of the yearning spirit over the lost which was the great feature of His life, and I could not help thinking, as I looked upon those rough fellows on that platform, how God must value the souls of those who were His greatest enemies, and how little He must care about how they were got out of the fearful position they were in.

"There has been a wonderful change," said a strongly-built man, as he walked by my side, after the meeting on Sunday night, a man, my good reader, who you would not have cared much about keeping company with but a short time back, a man who told me he had seen forty-two cups in the Derby race, and had spent a few hundreds of puunds in betting. "A wounderful change," he continued. "Why, there are men there who were a terror to the place." Then he told me a story, which ran, as far as I can remember, like this:—"One night eleven of these drunken salmon fishermen were in a public-house, and having spent all their money, they were hardly pressed, when one of them proposed that they should all take off their coats, shoes and stockings, and send them to the pawnshop by two companions. Another went to the houses and took the sheets off the beds and pawned them altogether with the rest of the things, and then drank all the money the same night.

Those same men are now to be found praising God with all their might for so wondedful a change wrought in them.

But this is only one of many that I might tell, if I had only the time and space. On Sunday afternoon, a vast crowd had gathered in the Rink, filling it to overflowing. While Mrs. Booth spoke such living words of fire, that she alone can speak, slumbering saints, who have sat at home while the perishing multitudes were rushing past their very doors to hell, were awakened and shown the awful possibility of the blood of their neighbour's souls being found upon their skirts at the great day of account. Saints and Soldiers of the Army alike were engaged in the deadly fight with sin, and sinners were converted that afternoon, and I trust nay, I am sure, the fruits will be rich and plentiful.

The Salvation Army occupies the two largest buildings in Chester for its meetings, and they are not large enough to hold the crowds who flock to hear the Word of Life. It was my privilege to be present at the Circus in the evening, when the Lord came manifestly near to bless us. The crowds of happy faces, the numbers of living testimonies, the zeal and daring determination of those Chester Soldiers will last long in my memory.

Not a few homes have been made homes in deed and truth; not a few black, hard hearts have been softened and made white; not a few shoeless little ones have found the blessing of being able to say, "Father is saved!" Not a few wives have at last found a real husband; not a few mourning mothers have had their tears turned into laughter by the return of the prodigal son; and not a few less crimes I venture to say, on good authority have been recorded on the police annals, all through, strange to say—though it is *not* strange to *us*, who know the reason of it all!—all this has been accomplished through the instrumentality of the despised Salvation Army. Well we can afford to be despised by *all the world*, if God will only continue to honour us by giving our eyes to see, and our ears to hear such sights and sounds of Salvation.—(*War Cry*).

## HOW CHILDREN LEAD PARENTS ASTRAY.

THAT parents lead their children astray, is the commonest of truisms. It occasions no surprise as we read that successive generations of apostate Israelities "walked in the ways of Jeroboam the son of Nebat." Ancestral influence is a most potent factor in determining character. But the reciprocal influence of children upon parents is less often recognized. Probably in former times it needed little recognition. The wills and ways of parents dominated so positively that the influence of children seemed too small to be considered. A sixteenth century Puritan, as we think of him, was in little danger of being led into doubtful courses by a child in its teens. The nineteenth century has wrought a marvelous change, and, in many ways, a most beneficial change. The rights of children are recognized. Their happiness is taken into account. The home-life often centres in them, instead of in the parents. Froebel's motto, "Come, let us live for our children," is the working-rule for unnumbered fathers and mothers. The inspiring motive for their long and hard toil is that children may have a better chance in the world than they enjoyed—a better education, better social advantages, better business opportunities, a happier and easier life. The schools of to-day in our cities and larger towns give educational facilities in some respects superior to those of the colleges of a generation ago. But with the privilege comes also the peril, that the child will soon begin to regard himself as wiser than the parent, and to set up his will, taste, judgment as the law of the home. Has he not studied Latin, and French, and philosophy? Does he not understand the evolution theory and the construction of the telephone? Why, then, should he allow himself to be ruled by the old-fashioned notions of plain parents, whose schooling never carried them beyond "the three R's"? Sure enough, why? The father and mother are awed by the superior knowledge of their promising son or daughter. Conscious of their own deficiencies, they naturally overrate the value of book-learning, and underrate the superior practical knowledge which experience has given them. So forty-five yields the helm of home government to twenty, and the boys and girls rule.

Old-fashioned virtue is snubbed by modern gentility. Family worship used to be the custom, but father is a little ashamed now to stumble over the hard Bible names before the children, who can pronounce them so glib-tongued. His homely prayers are so distasteful to their cultivated ears, that the good old man is very uncomfortable, and finally ceases to pray before the children, even if he feels the need of praying the more for them. The Sabbath used to be kept holy to the Lord, but the versatile young folks have outgrown that old-fashioned notion too; and with frivolous talk, attention to dress, company, lounging, afternoon walks or rides or naps, the holy day becomes a day of vanity, wearisome and unprofitable.

Father and mother may deplore the change but they feel unable to prevent it. "What indeed, can we do?" they ask in despair. "The children will not learn the catechism; we are not competent to teach them the Bible, for they know more about its geography and biography and antiquities already than we have ever learned; and as for the spiritual part, which is to us so dear, for that they have no relish."

When family worship, Bible instruction, and Sabbath-keeping are banished from the home, the doors will quickly be thrown open for worldliness in forms most manifold. We need not individualize them. Can you not see them in your own homes? If happily not, surely you may in the house of your neighbour across the way. Truly, are not the children of this generation reversing the order of nature and of history, and leading their parents astray? What will parents do about it?—*Sunday School World* (*American.*)

## GENERAL ORDER.

PRESENTS, GIFTS, AND BEGGING.

The general advance on the villages which is being made under the command of newly-appointed Sergeants, who have had no experience of the danger to which the mistaken kindness of friends may expose them, makes it necessary, especially in view of the bad examples which have been set by some Officers, for me to call the attention of all Officers and Soldiers to our former Orders as to presentations and to point out that the principles embodied in them apply to every Soldier quite as much as to every Officer.

Nothing can be more vital to the interests of The Army, then that all who take a leading part in its operations should be beyond the suspicion of being influenced by selfish motives, and whilst the General rejoices to know that this is so generally the case, as to make any caution unnecessary with regard to almost all his Soldiers, he is most thoroughly determined that no one shall be allowed to introduce another spirit, or by the acceptance of gifts, to lead the public to doubt the integrity of all their comrades.

Sergeants and those under their commands, like all other Officers, are encouraged to collect all the money and goods they can—provided it be always, and only, for The Army's benefit—all such money and goods being handed over to the Treasurer of the Corps to which they are attached in each case. Any expenses incurred by a Sergeant or Private, acting under orders, may be allowed by the Captain out of money collected, and Sergeants and others detached being unpaid are allowed to receive such entertainment as may be necessary from time to time.

If the wants of any Officer or Soldier are not met, it is their duty to report the fact to their superior Officers, who, on investigation, will immediately supply them, and not by hints either dropped by themselves or by friends on their behalf to work on the sympathies of the troops or of the outside public.

But no one can be allowed to go out as a representative of the Army anywhere who takes opportunity to suggest the presentation of a gift for himself, by such acts, for example, as calling attention to his clothing or boots. Nor

is any Soldier at liberty to receive any present whatever in connexion with his duties as such, without, at least, having the previous consent of his Captain.

No one will be allowed to go out as a representative of the Army, to any hamlet even, who has accepted a gift, whether of food, money or any other description contrary to this Order, without a public expression of their regret for having done so, and the handing over of such gift or its value, either to the giver, or to the treasurer of the Corps in any case where the giver will not take back the gift.

Soldiers, your General relies not only upon your devotion, but upon your common-sense to see that this Order is fully complied with because the honour and success of every one in the Service is concerned in maintaining and increasing the conviction already so wide-spread throughout the nation, that Soldiers of The Salvation Army seek the good of others always —their own gain and advantage never.

WILLIAM BOOTH.

## BABES IN THE WOOD.

'Yes, it was I who found them,' said Mr. Bertrand. We had been looking all over for them during three days. This morning I went in to Mr. Ethier's and asked him if he was going over to the woods to continue the search. He said 'Yes,' and we started over together. There was a very large crowd engaged in the search, but Ethier went alone with the boy who saw the children on Sunday afternoon. I asked him to show us just where they were when he saw them, and we started from that place into the woods. We followed one direction for some time, and then returned and started off in another. The others thought it was no use to go there, but we continued on. The woods are very thick there, and some said the children could not have gone through them. About 3 o'clock in the afternoon I heard a faint voice, and at once pressed over in that direction but we could find nothing. I told Mr. Ethier, but he said there were many noises in the woods. Several times I heard, or thought I heard, that voice, a childish voice, but hurrying in the direction from whence it came, I could discover nothing in the dense brush. We listened again, and in a few moments we heard several words spoken by a childish voice in tones of distress. The words were 'I am thirsty.' We passed through the bushes, and there on a little open space we beheld the poor little things.

The little boy, only three and a half year old, was lying beside the fallen branch of a tree, with his little head resting on a stone. The little girl, who is five years old, was kneeling beside him, with a strawberry saucer in her hand. She started up when she saw us and her face brightened. The little boy, when he heard my voice, raised himself up, but through weakness, fell forward on his hands, with his face hidden among the leaves of the branch. We took them up in our arms, the little girl whispering that they were lost. She pointed to her little dress Sand said 'Ah, my unday dress is soiled.' This was about three and a half or four miles in the woods from Belanger's house. Poor children, they were pale and exhausted. I asked the little girl of she had eaten anything, and she said they have eaten strawberries far away. They had no light dresses, and must have been cold at nights. It is wonderful. I was prepared to find them dead, but never to find them alive. It was God only who took care of the poor lost children. The little bodies were thin and worn, the faces pinched untill it seemed as though the bones would cut through the skin if they were moved, while the sunken eyes and parched lips told of the suffering endured during the four days' fast from food and water.

Lost in the woods in the Canadian border of the northern wilderness, possesses a significance which those alone can understand who have been through these dense woods. Bears and other animals are often seen, and are very bold. How the 'children' escaped them is really strange, as they make their way to clearings at harvest time in such numbers that men are often afraid to venture into the fields after dark, when they hear them crashing among the grain. But the children had survived, were found alive, and soon the news was noised throughout the region. As the searchers desisted from the search, they congregated at Belanger's house, and cheer upon cheer greeted the finders of the now astonished and lionized children. This was the tale told by Mr. Bertrand.—Montreal Globe.

## CALLED TO BE SAINTS.

BY ABBIE MILLS.

IN times not so very long past many verily thought that the blessing of holiness was only for a few favored ones who were very devout and were so situated that they could give much time to meditation, reading, and prayer.

That there should be found saints amid the turmoil of business, in shops, in kitchens and nurseries, seemed incredible, yet the word remained, "called to be saints," and was applied by the Spirit to the hearts of those who thought they had much better reason to be styled, "less than the least," than the Apostle.

But when they have seen that the call, according to the word, meant all those who had tasted that the Lord was gracious, and more; that those now in rebellion were called, nevertheless, to be at peace with God, they could but acknowledge that the call to holiness was universal, and if universal, then individual. For if "whosoever" means all, it must be narrowed down to "me" before it becomes effectual.

But admitting that all are called, *when* may they be saints? We say to the sinner, whether far off by many wicked works, or seemingly near, "Now is the accepted time; behold now is the day of salvation." And if the call to repentance knows no future tense, neither does the call to be saints. If one touch of divine power may not suffice to change a lost sinner into a complete saint, yet the genuine cry "What must I do to be saved?" will soon be followed by the peace that the justified know; and if this rivulet of peace flows on unobstructed it will very soon become the broad river of perfect peace. Though there was a time when rill was the proper name, yet this would not be applied to Amazon waters.

The necessary time for the transforming of a lost sinner into a holy Christian, is, according to God's calendar, very short—just long enough to repent and believe so that the stains of guilt may be removed, as well as the burden lifted and new life imparted and light given, whereby the want of cleansing from inbred sin is made apparent, and the remedy applied. Not one year of time's short probation is required for even so great a work as this.

Many sad years may have been wasted while God was calling "come," and the soul was refusing to yield; and so there may be a long period of wilderness wandering, but it is wasteful and God-dishonoring.

We are called to be saints, and may be, in spite of circumstances that seem like armed giants. Our lingering will not make us stronger to cope with these, nor will they die a natural death; but we are fully able to overcome them now through Jesus, and we never will overcome in any other way at any future time.

He who called us to be saints know just how difficult the task was. He knew we could not make ourselves white; but when He undertook the washing, it was sure to be done, as soon as we fully consented to let the Lord have His own way with us and stopped hindering.

Called to be saints, the responsibility is upon us, whether we heed the call or not. Many who might long ago have been sitting in heavenly places will still continue in the mire, and others who are out of the horrible pit will continue to try to rid themselves, little by little, of the propensity to return thither, instead of uttering the cry, "Thou canst make me clean," in the ear of the Mighty One who is ready to answer, "I will, be thou clean."

But the band of those who have graciously and gloriously accepted the call to be saints is augmenting. Recruits come from every grade of society. The cleansing *blood* regards not circumstances when the attitude of the soul is such that all glory will be given to Him who washes in His own blood, making us by this means partakers of the Divine nature. —(*Adv. of Holiness*).

# Miscellany.

—Mr. O. B. Frothingham in the *N. American Review*:

"It is familiar knowledge, that even at the present day, men lavish on their vices sums which no remonstrance, persuasion, or reasoning will extract from them in behalf of their virtues. Passion, not principle, holds the purse-strings; desire, not duty, keeps the cash-book. It is seldom, indeed, that conscience controls the exchequer, and when it does, the fact is chronicled as prodigious. The world wonders at it, and passes on as if the demonstration was none of its concern, a mark of eccentricity, a sign of personal peculiarity, possibly an indication of provincial or tutored narrowness. More money is spent for tobacco than for bread; more for spirits than for wine; more for wine than for baths or means of preserving health and increasing vigor by exercise; more for amusement than for instruction; more for theatres than for churches. Actors, singers, dancers, are paid ten times as much as teachers and preachers are. The popular player who entertains people, makes them spasmodically laugh or cry, though he possesses but a thin vein of genius, enacts the same part continually, and is not associated with any of the means whereby human welfare is promoted, becomes in a year many times richer than the professor who devotes his life to the acquisition and the diffusion of knowledge, or the philanthropist who spends his soul for his kind. To excite the nerves, is a surer way of gaining wealth and reputation than to strengthen the mind. To this extent are we still barbarians; to this extent has civilization failed to lift men and women above their instincts; to this extent have all noble influences—art, education, religion, love of country, love of man, love of God, failed to substitute intellect for inclination. When people who will not give dimes in charity, give dollars to witness a foot-race or see a clown, it is pretty good evidence of the supremacy of appetite in the masses of mankind."

—The *N. Y. Observer*, commenting on the above paper, says:

When the Roman Catholic cathedral on Fifth Avenue, in this city, was first opened, it was for same days and nights the seat and scene of fierce and excited gambling, in which priests and women and childern were the excited and shameless gamblers. Priests instructed children in the art of gambling, while the little victims lost money for the sake of the church. A high priest publicly taught that gambling is not in itself immoral, but may be properly practised when the object is to make money for a pious purpose. This is Roman Catholic doctrine. Lotteries are sanctioned by ecclesiastical authority in European countries, and here it is almost beyond the power of the State to prevent Romish priests from setting up gambling devices in connection with their church fairs. When we remember these facts and know that the Roman Catholic Church is the present patron and fortress of gambling, it is good to know that Mr. Frothingham, whose antecedents are known and read of all men, declares "Gambling is essentially immoral. It bows to no spiritual authority. It sets conscience at defiance, and eludes law which gives voice to the average convictions of mankind."

ARCHIVE COPY

—The Rev. Thomas Scott, the commentator, having been invited to meet some brother ministers for purposes of mutual edification at the house of a wealthy Christian tradesman, their host served up, in the fulness of his heart, a dinner so luxurious that one of the company jocularly remarked that if they often sat down to such a repast, gout would soon become one of the privileges of the Gospel. After the cloth was removed, the subject selected for conversation was the danger of conformity to the world. When it came to the turn of Mr. Scott to speak, the expensive dinner did not escape his notice, and he frankly stated he thought that however proper such entertainments might be on certain occasions, they were out of place when Christians met, as they were doing, to edify one another; then the provision should be simple, that there might be the means of more abundantly feeding the poor. When he next dined at the gentleman's house, he found there was no occasion to repeat his strictures, as his host had gone to the opposite extreme—a piece of plain boiled beef forming the sole dish on the table. When this gentleman subsequently died, however, he left Mr. Scott a legacy of a hundred pounds, as a practical proof that his sturdy fidelity of character had not offended him.

—Mr. Joseph Cook, in a Lecture delivered in Japan:

Christianity was first introduced to these islands under a corrupt form; namely, the Roman faith. I would not disparage the zeal, nor undervalue the martyrdom of any of its followers, but there were two objections to Romanism.

1. It did not teach the people the Bible, and
2. It was connected with political ends.

For the latter of these reasons among others, you expelled it from your land. Not so Protestantism; no Protestant missionary is connected with the State, and no one has any political ends. As an American I can speak for my own countrymen, when America herself does not own an inch of soil out of her own Continent, and seeks nothing of Asia. Nor do I believe any Protestant missionaries whatever have any political ends; they are free from all political influences. Particularly true is this of America, where the Church and State are in no wise connected, and never have been, and in no part of the world has Christianity prospered so well, showing that Christianity is in no wise dependent upon the State for its preservation or success. You have sent some very able young men to America to be educated, and they have led influential lives, and done noble work in the elevation of your people. Others, who even there made profession of Christianity, have proved renegades, and say Christianity is decaying in the West. To say nothing of the very questionable testimony of renegades and turncoats, I tell them they are immensely mistaken. For these two reasons I have referred to the progress of Christianity in the United States: 1. To answer these students. 2. To show Christianity does not depend on the State. Of fifty millions of people in the United States ten millions are church members. This account excludes six millions Romanists. Christianity has founded schools and colleges; Christianity preserves the Sabbath day as a day of rest for the workingman; Christianity makes it possible for woman to travel from one end of the land to the other, without insult; Christianity has done ten times more than any other power to improve workingmen's homes, maintain the laws of marriage, force people to pay their debts, and refunded to Japan the money unjustly wrung from her in indemnity for injuries sustained at Shimoonoseki. (Applause.)

Tell these students, therefore, that there is not one infidel college in America, not one infidel library, not one respectable infidel professorship. Let it be understood I do not think America has not many faults, but they are not the result of Christianity, but of the lack of it.

## TELEGRAPHIC NEWS.

*London, August 31st*: Night—Sir Garnet Wolseley has returned to Ismailia.—Residents in the suburbs of Alexandria are returning to the city.—The British War Office has issued orders for the despatch of a siege train of 36 guns and one thousand men to Egypt.

*September, 1st*: Morning—General Sir Evelyn Wood is constructing the line of defences around Alexandria.—Persistent rumours are current that considerable military activity is being displayed in Russian Armenia.

*Constantinople, 1st*: The Greeks refuse to agree to a compromise regarding the dispute with the Turks on the Thessalian frontier, and hostilities continue.

*Landon, 2nd*: Morning—A despatch received from General Sir Garnet Wolseley states that a difficulty in regard to transport, which he hopes shortly to remove, has delayed his advance. The despatch adds that the health of our troops is good.—The greater part of the Indian Contingent has now landed at Ismailia.—In consequence of the dismissal of 234 men of the Dublin police for having attended a meeting of malcontent policemen, an extensive strike among the force took place immediately. The Military were at once called upon, and have commenced doing police duties.—Serious riots of the roughs occurred in Dublin all last night, during which many houses were wrecked and much damage done to property generally. The rioters were dispersed by a strong force of military. The casualties were, however, slight. Special constables are now being sworn in.—Latest bulletins state that H. R. H. Prince Leopold is progressing favourably.—The Archbishop of Canterbury is again worse, and his condition causes great anxiety.

*Constantinople, 2nd*: Hostilities in Thessaly have been suspended pending a definite settlement of the dispute diplomatically.

*Teheran, 2nd*: Advices from Herat state that Abdul Kudus has been reinstated.—The Ameer's delegate has been refused admission to the town of Maimanes.

*London, 3rd*: Morning—Latest news from the seat of war states that the enemy has formed a new camp near Kassassin.—The brigade of Highlanders has arrived at Ismailia from Alexandria.—Indian troops occupy important points along the Suez Canal.—Latest news from Ireland states that the strike among the police is collapsing, and the men are submitting. The majority of them have returned to their duties.—The riots were renewed yesterday in Dublin, when the rioters were again dispersed by the military.—In consequence of the outbreak of cholera in certain pilgrim ships, quarantine has been established at Suez on all arrivals from Aden and Bombay.—Lord Granville has protested against the measure.

*4th*, Morning—About five thousand men, including one thousand of the Army Reserves, have been ordered to proceed at once to Alexandria, in order that Sir Evelyn Wood with his brigade may be able to join Sir Garnet Wolseley's force.—The British have resolved to flood the dry bed of Lake Mariout, near Alexandria, in order to protect their flank from any attack in that direction.—Sir Garnet Wolseley is forming a depôt at Kassassiu, which his forces are now entrenching.—Advices from Ireland state that the riots in Dublin were renewed yesterday and continued the whole of last night. The military were again called out, and charged the rioters several times with the bayonet.

*Hongkong, 4th*, Monday—Advices from Manila state that cholera is raging here terribly.

*London, 5th*, Morning—The ironclad Minotaur is daily shelling the Aboukir lines.—Sir Garnet Wolseley telegraphs that all is quiet at the front, and that the enemy are busily entrenching.—The negotiations in connection with the Anglo-Turkish Military Convention are approoching conclusion.—Dervish Pasha will command the Turkish Expeditionary Force to Egypt, with Baker Pasha as the Chief of the Staff.—Transports arriving in Egypt from Aden and Bombay will be exempt from quarantine on showing a clean bill of health.—Latest advices from Dublin state that all is quiet there.—The last bulletin respecting the health of the Archbishop of Canterbury states that his Grace is a little stronger.

*Constantinople, 5th*: The proclamation declaring Arabi Pasha to be a rebel has been issued by the Sultan. In it His Majesty exhorts all Egyptians to obey the Khedive.

*London, 6th*: Morning—Latest advices from Egypt state that Fehmy Pasha (Arabi's factotum), who was recently made a prisoner by the British, has revealed the exact position and strength of Arabi's army.

*Constantinople, 6th*: The Anglo-Turkish military convention has been signed, according to which the Turkish expeditionary force for Egypt will land at Port Said.

*London, 7th*: Morning—Latest advices from the seat of war in Egypt state that the enemy's cavalry yesterday reconnoitred our position at Kassassin, when a brisk fusillade was exchanged. Our casualties were very trifling. Captain Holland was slightly wounded.—An attack was made yesterday by Bedouin Arabs on one of our convoys at Ramses, which was repulsed.—The river Nile is rising rapidly.

## PASSENGERS SAILED.

Per P. & O. Str *Assam*, 5:

For London—Rev W Joss, Brigadier Surg F M Skues, and Gentleman.

For Brindisi—Mr Knox Hill, Mr W E Knight, Hon G H P Evans, Col L C Barton, Mr E T Scrivener, Col G F Worsley, Mr S H Shaw, Col H Rowland, Dr G Oppert, Capt C H Scott, and Col and Mrs A Pullan.

For Venice—Mr T M Kirkwood, Mr P P Deare, Mr R Porch, and Major W G Knox.

For Gibralter—Mr Alvarez.

## PASSENGERS ARRIVED.

Per P and O Str *Verona*, 5th:

From London—Mr E Shelback, Mr M Connor, Mr W Pym, Mrs Vallings, Mr and Mrs Clark, Mrs Oldham and two children, Mr Jollye, Mr Tubbs, Mr Daris, Mr A Hawkins, Capt and Mrs Menzies, Col Hogg, and Major W R Sheffield.

From Brindisi—Surg Major C Castello, Mr S Russell, Major Nosley, Mr W Rogers, Mr J Rogers, Mr Th O Callaghan, Lieut J Day, Mr W H Cole, Sir Chas Turner, Mr W S Grieve, Mr and Mrs Fischer, Dr Woods, and Mr W H Nourse.

From Venice—Mr Mancherjee M Bhownaggree, Mr H Miller, Mr and Mrs Felstead, Mr J W Blackwell, Mr Masurel, and Mr Denduyts.

# Domestic Occurrence.

## MARRIAGES.

HARRIS—MARSHALL—At "St. Martin's in the Fields," London, on the 18th July, Colonel H. W. Harris, Bombay Staff Carps (retired) to Emma Siege, daughter of the late F. C. Marshall, C. E., P. W. Dept. India.

Canaran—Karmarkar—September 5th, at the American Mission Chapel, Bombay, by the Rev. E. S. Hume of the Am. Mission, assisted by the Rev. Geo. Bowen of the M. E. Church, Trimbuck Canaran to Shevanthi V. Karmarkar, daughter of the late Rev. Vishnu Bhaskar.

## DEATH.

NEILL—Sept. 1st, at Kalbadavie, of dysentery, Mary Williams wife of J. Neill. Chamber of Commerce, aged 50 years.

## "BOMBAY GUARDIAN."

*Subscriptions received from 2nd to 9th September* 1882.

T. M. Carroll, 31st December 1882, Rs. 6; J. H. Irvine, 15th October 1882, Re. 1; M. Almeida, 31st December 1882, Rs. 6; W. A. Blunt, 1st October 1882, Re. 1; James Christopher, 31st March 1883, Rs. 12; R. Hoskins, 5th August 1883, Rs. 7-10; J. Elphinston, 30th April 1883, Rs. 6-6-6; Alexander Elphinston, 26th August 1882, Rs. 3-11; Miss Edmond, 26th August 1882, Rs. 3-11; Rev. W. B. Keer, 31st March 1884, Rs. 10; F. McAfee, 31st July 1883, Rs. 7-10; Captain Salisbury Simpson, 31st March 1883, Rs. 7-12; E. Hingley, 12th April 1883, Rs. 6; Mrs. Drury, 30th September 1882, Rs. 6; H. R. Bragg, 20th March 1883, Rs. 6; W. Thorley, 6th April 1881, Re. 1, and for August 1882, Ans. 8.

ARCHIVE COPY

# New Advertisements.


RESTORE YOUR BEAUTY & LUSTRE OF THE EYE.

Throw away your rock pebbles and Swiss, Baveira and Italian crystals, For the cure of all.

DR. CHASE'S

**"JORDAN DROPS."**

Is recommended by thousands as a soothing and strengthening "Eye-water," or lotion for the Eye, whether in cases of weak or of congested or inflamed Eyes; and is very largely prescribed by the faculty as the only remedy ever found for the immediate cure and relief of, Inflammation of the Eye-lids, watery and overworked Eyes, Intolerence of light, obscurity of vision, Cataract Eyes, Far and short sightedness, weakness of the retina and optic nerve etc. etc. and the worst diseases of the Eye.

It is entirely a new, scientific discovery, combining many of the most powerful restorative agents in the vegetabie kingdom. Beneficial effects are received from the first application; it Subdues all plain and inflammation immediately. The success it has met with has been unparalleled in any medicine. Test and you will be Satisfied.

Per Bottle Large ..... 4 0 0
„ Small ..... 2 8 0

**REYNOLDS & GIBBS,**
WHOLESALE & RETAIL AGENTS,
CALCUTTA.

---

ONE or two quiet respectable Ladies, can be accomodated with furnished aprtmentsa with or without board in a cool house at the North end of Main Street, Poona. Terms—reasonable, reference required, address to X. X. care of Manager of *Poona Observer* Press, Poona. or to X. X. care of Post Master Poona.

---

**ORGANS SELLING AT REDUCED RATE.**

Wishing to exchange our present stock for ready cash, we offer all of our excellent Church and Parlor Organs at a reduction.

Special reductions wil be given to Churches and Missions.

THE AMERICAN AGENCY,
20 *Mazagon Road*,
BOMBAY.

---

A LADY

offers a happy home, with good teaching, to one or two Indian Children (Girls) on moderate terms. Only twelve boarders received. Healthy locality. South Coast. References to Indian Parents.

MISS ROBINSON,
Sussex, Place, Southsea, England.

---

## MRS M. RAMBLE.

DIPLOMA'D MIDWIFE AND SICK NURSE.

No. 39 Colaba Depot
Colaba.

Terms and testimonials on application the above address. 8/7/82—3.

---

# THE PERFECTED TYPE WRITER.

## A Wonderful Help to business men.

ADAPTED TO MANY LANGUAGES.

**Second-Hand, but in GOOD ORDER.**

AUTHORS and editors, copyists and others can produce, by means of it, a given amount of matter in just about a third of the time that would be required with the pen and the work is easier to do, looks better when done, is read with perfect accuracy, and altogether gives greatly more satisfaction than even the most rapid productions of the most accomplished penman. Any one can learn to use the type writer in eight days time.

The type writer can be seen at the Anglo-Vernacular Press (same lane of the Govt. Tel. Office.) Byculla.

For price &c.

Apply to the

**Manager Bombay Guardian,** 36 *Tank Street*,
New Nagpada, Bombay.

---

# GREAT NOVELTIES.

## American Mechanical Toys.

Just to hand direct from New York a small selected assortment of the most ingenious, attractive clock-worked toys ever imported into Bombay.

A fine chance for pleasing young folks as well as entertaining, "children of an older growth."

THE MECHANICAL TROTTING COURSE. Rs. 16-8.

THE MECHANICAL RACE COURSE. Rs. 16-8.

GRAND JUBILEE DANCERS, with oval veneered cases Rs. 12-8.

GRAND JUBILEE DANCERS. With clock attachment. Rs. 15-0

THEATRICAL WIDE-A-WAKE DANCERS, with bell attachment. This splendid Toy is life-like, graceful, & original. The bell attachment is just the thing to please children, as it imitates the orchestra of a theatre. Rs. 17-0

DOLLY ROPE JUMPER. This is just the Toy for Girls. When wound up it jumps the rope as naturally and life-like as if alive. Figure dressed in silk. Rs. 14-0

THE AUTOMATIC BALL & MALLET GAME. The Figure is taste-fully dressed, & very graceful & natural in its movements. Rs. 180.

"JUBILEE" MONKEY VELOCIPEDE. The most noval and entertaining toy. That monkey is bound to win. Rs. 10-0

DRUM DANCERS mounted on ornamental metal cases with a file of boys as soldiers. Rs. 9-0

**They are now on view at the Anglo-Vernacular Press Building**

On Tank St. a few doors off from the Government Telegraph Office Byculla
Address up-country orders to Mr SUMANT VISHNU, Proprietor A. V. Press,
Byculla, Bombay.

---

# Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

**OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.**

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

**ALL ORDERS SPEEDILY EXECUTED.**


ASIATIC SOCIETY MUMBAI

## THE SUFFERER'S FRIEND.

TRADE MARK.

# THILUM

**FOR EXTERNAL APPLICATION.**

A SPECIFIC for Rheumatism, Lumbago, Gout. Sciatica, Stiffneck, Sore Throat, Numbness, Swellings, Weakness, or Pains in, or contraction of, the Joints, Pains, in the Back, Bruises, Cramps, Nervous Headache, Hemicrania, (one side headache) Brow-Ague, Neuralgia, Pains and Stiffness consequent on Shooting, riding, or violent exercise, Pains in the Back and Limbs produced by Dengue and other fevers, and all muscular Pains &c., also for Mumps, Paralysis, and Asthma, Coughs, Colds, Bronchitis Difficulty of Breathing and Pain or Weight, on the Chest, Corns, Boils, Eruptions, Chancre, Piles, &c. &c.

"THILUM" is a certain and speedy cure for Ringworm, Itch, Scorpion Sting and Musquito bites.

"THILUM" is a wonderful preventive of Musquito or other noxious insect bites.

Price Rs. 1-4-0, Packing, 4 ans. Postage, 4 ans.

*N. B.*—Postage and packing for 3 Pots the same as for a single Pot.

☞ *Special rates to Missionaries charitable hospitals and institutions on application only to F. H. Bowden, HENRY'S "THILUM" WORKS, Madras.*

*N. B.*—Henry's "Thilum" does not contain a particle of Opium or Mercury in any form, nor indeed any deleterious ingredient. It may safely be used for infants and on the most delicate or broken skin.

TESTIMONIALS.

I owe it as a duty to you and to sufferers to inform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.

KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

"THILUM" may be had of F. H. Bowden, Madras, and in Bombay of Messrs. Treacher & Co., and of all Chemists, Bolton & Co., W. J. Essai, Mrs. J. Briggs, Temperance Hall, Apollo Street. Just received a fresh supply by the Proprietor "Anglo-Vernacular Press," New Nagpada, Byculla, Bombay

**1840.** **1882.**

MEDICINE CHEST IN ITSELF
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST, BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

A SURE CURE for all the diseases for which it is recommended, and is always **perfectly safe** in the hands of even the most inexperienced persons.

# PERRY DAVIS' PAIN KILLER

**IS RECOMMENDED** by **Physicians, Ministers, Missionaries, Managers of Factories, Workshops,** and **Plantations,** by **Nurses in Hospitals**—in short, by **Everybody everywhere** who has ever given it a trial.

**HAS STOOD THE TEST OF FORTY YEARS' TRIAL.**

**PAIN KILLER** should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

**PAIN KILLER** is the well-tried and trusted friend of the **Farmer, Planter, Sailor, Mechanic,** and in fact of all classes wanting a **sure** and **safe medicine** which will always be at hand, and can be **freely used internally or externally** without fear of harm and with **certainty** of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

**PERRY DAVIS & SON, Proprs., Providence, R. I.**

*For Sale by all the leading Chemists throughout India.*

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

## IMPORTANT SANITARY DISCOVERY.

BY ROYAL LETTERS PATENT.

TRADE | C H / 6 5 | MARK

LIFE HEALTH

SAFETY PURITY

Little Soluble Phenyle,

DEODORISER & ANTISEPTIC,

NEW DISINFECTANT,

*FOR UNIVERSAL USE.*

Destroys and Prevents Bad Smells, Cholera, Fever, Bronchitis, Diptheria, Small-pox, etc.
Does not Strain or Injure Persons or Fabrics. Leaves Refeshing Odour.

ONE GALLON MAKES 100 GALLONS OR MORE!

Being highly concentrate, it is easily transported.
Mix simply with water and it is ready for use.

INVALUABE FOR HOSPITAL, SURGICAL, MEDICAL, DOMESTIC AND VETERNIARY PURPOSES.

SUPERIOR TO CARBOLIC ACID.

COSTS LESS THAN FOUR PIE PER GALLON FOR MANY SANITARY PURPOSES.

Cheap, Harmless, Clean, Convenient, Refreshing, Rapid, Effective.

**MORRIS, LITTLE & SON, DONCASTER, ENGLAND.**

This WONDERFUL preparation is now used by many of the Municipalities in the Panjab and in some of the Civil Hospitals.

As a Deodoriser and Disinfectant it is PERFECT. Costs less than 4 *pie per gallon* for many Sanitary purposes.

*Give Phenyle a trial and* **5,0000** *to* **1** *you will continue to use it.*

Samples *free* to Civil Surgeons and Municipal Officers who have not yet seen this EXTRAORDINARY FLUID.

Pamphlets with directions accompany each bottle, or free on receipt of Post Cards.

PROPRIETORS AND MANUFACTURERS:

WHOLESALE RATES ON APPLICATION TO

**GEO. BAIRD & Co., "The Exchange," Lahore, and 21 Lall Bazar, Calcutta.**

**BAPTY BROS., Bombay. NORTON & Co., Mount Road, Madras.**

*AND OF ALL AGENTS.*

# ANCHOR LINE.

*Indian Service between Bombay, Liverpool and Mediterranean.*

The following sailings have been arranged.

## BOMBAY TO LIVERPOOL DIRECT.

| | Captain. | Tons. | H. P. | | |
|---|---|---|---|---|---|
| s. s. "Hispania" | J. Harris | 3380 | 500 | 26th | September 1882. |
| s. s. ... | ... | ... | ... | 23rd | October. „ |
| s. s. ... | ... | ... | ... | 7th | November. „ |
| s. s. "Nubia" | ... | ... | ... | 17th | „ „ |

## BOMBAY TO MEDITERRANEAN.

| | | | | |
|---|---|---|---|---|
| s. s. "Italia" | Alex. Allan | 2245. | ... | 11th September 1882. |
| s. s. "India" | Jno. Jamieson | 2289. | 500. | 10th October „ |

To be followed by other 1st Class steamers at regular fortnightly int ervals.

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

| | | |
|---|---|---|
| Fare through to | New York | Rs. 600. |
| „ „ | Liverpool | „ 500. |
| „ „ | Genoa | „ 450. |
| „ „ | Naples | „ 400. |

For plans, hand-books of information, and for any further information,

Apply to W. & A. GRAHAM & Co.,
*Agents.*

*N. B.*—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.

*Graham's Buildings Bombay.*
*Bombay 18th August 1882.*

# FOR SALE.

A Dissolving View Apparatus by Messrs. Negretto and Zambra with the following slides.

1 Christians and Christiana. 2 Temperance Series. 3 Russo Turkish war. 4 Franco Prussian war. 5 Mount Blanc. 6 Comic. 7 Chroma-tropes. 8 History of a Ship &c.

Price Rs 750.

For further particulars enquire at the Office of the Bombay Guardian, Byculla.

26-8-82.

# A PLEASANT SURPRISE!

"The ORGAN has turned up all safe. I am both surprised and pleased with it. We have had two efficient performers at it; they praise it much, I am of opinion that it is not the last order you will get from Bandikui."

So writes a Pastor at the above station to the

AMERICAN AGENCY, BOMBAY.

☞ *Send for our Catalogue.*

# EDUCATION AT HOME.

## TO PARENTS AND GUARDIANS.

The MISSES BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

ROTHER HOUSE, COLLEGE PARK, LEWISHAM.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

**Terms.**—50 Guineas per annum.

LEWISHAM is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

ROTHER HOUSE SCHOOL
*Examination, July,* 1880.

# GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The Schoolroom and arrangements are excellent.

T. H. HARRISON, M.C.P.
*Examiner.*

## BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

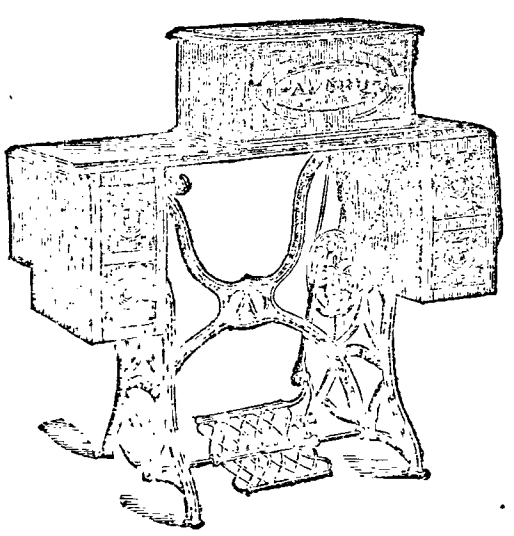
REV. R. JEFFREY.
„ T. H GREIG. } Honorary Secretaries.

Boarders (Boys and Girls are received by Mr and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

# SEWING MACHINES.

The following are in Stock:—

The "Arm and Platform"
„ "Stitchwell"
„ "Brodburry"
„ "Household"
„ "Triumph"
„ "Wheeler and Wilson"



The following are in Stock:—

The "Singer"
„ "Jones"
„ "White"
„ "Howe"
„ "Wanzer"
„ "Kilters"

*All our Machines are Warranted for twelve Months.*

*Send for our Illustratted Catalogue.*

H. A. GEYER, 6, ELPHINSTONE CIRCLE, FORT, BOMBAY.

ASIATIC SOCIETY MUMBAI

# FOR SALE.

A COVERED HAND-CART, with glass cases, adapted to selling stores, books, &c. Rs. 30.

A TRICYCLE, complete, in running order. For price &c.

Apply to Mr. SUMANT VISHNU,
Proprietor of the
Anglo-Vernacular Press,
36 Tank Street, Byculla, Bombay.

---

This paper has, as its sole and special representatve in America, for the reception of advertisements and subscriptions. The **International Newspaper Agency**, H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

---

## AMERICAN CORN FLOUR.

*Just received a small shipment of fine* American Corn Flour direct from New York. The Corn Flour is put up in neat tin cans of 1 lb. each accompanied with recipes for preparing it into tasty dishes—It is superior to any thing of the kind obtainable in the bazars.

Price As. 10 per tin.
Sent by Unpaid Parcel Post.
Apply to MR. SUMANT VISHNU.
Anglo-Vernacular Press.
New Nagpada, Bombay.

---

## GOOD BUSINESS FOR SALE.

May be carried on with or without shops. Capital needed Rs. 2000 or more. Profit Rs. 50 to 100 per month and upward, according to capital and ability. Well established and advertised.

Address T. A. A.
care of Publisher Bombay Guardian,
Tank Street, Byculla.

---

*BOOKS ON SOCIAL PURITY &c.*

*Highly recommended by Physicians, Editors, Clergymen &c.*

| | Rs. | a. |
|---|---|---|
| Social Impurity, 200 pp. clo. gilt stamp. | 1 | 8 |
| Princely Manhood, paper Rs. 1; clo. limp. | 1 | 4 |
| Queenly Womanhood „ „ 1; „ | 1 | 4 |
| Social Purity, Mrs. J. Butler ..... | 0 | 7 |
| Student Life &c. 110 pp. clo. limp, 4 Eng. | 0 | 6 |

European Slave Trade, 3 as; White Slavery 3 as.

*Sent post free on receipt of price.*

AGENT HOPE PUBLISHING CO.,
BOMBAY.

## CHRISTIAN VERNACULAR EDUCATION SOCIETY.

MARATHI TRACTS FOR COLPORTAGE.

*Story Books at 1½ pie each.*

Story of the King's Son.
The Mango Story.
Story of the Red Berries.
Story of the Spoiled child.
Story of the Quarrelsome Women.
Story of the Great Flood.
The Fountain and the Cloud.
The Oldest Language of all.
The Rajah and His Servants.
Let in the Daylight.
How to Become a King's Son.
Story of Little Tukaram.
Story of a Queen.
The Pearl Merchant.
Story of a Brahman.
Shesh Acharya; The young Brahman.
The Wolf Story.
The Terrible Red Dwarf.
The Child's Horoscope.

*Story Books at 3 pies each.*

Stories of Boys.
Garland of Stories.
Picture Stories.
Necklace of Stories.
String of Pearls.
Stories of School Boys.
Wreath of Stories. Part I.
Wreath of Stories. Part II.
Child Marriage.
The Wondeful Medicine.
Hassan The Robber.
Walayatali, The Martyr.
The Railway Train.
The Just Chief.
The Precious Trust.
What Cause Eclipses ?
England in Old Times.

*At Half Anna each.*

A Shining Light: or, Story of Premdas The Goldsmith.
Flowers of Fable.
Eight Pearls of Blessings: or Stories on the Beatitudes.
The Two Pilgrims to Kashi.
Jai Singh, The Brave Sikh.
Flowers and Fruits.
What are The Planets ?

---

The Youth's Friend, 4 as.
New Marathi Second Reader, 2 as.
New Marathi Third Reader, 3 as.
Easy Lessons in Grammar, New Ed. 6 as.

*To be obtained at the Depot of the Tract Society, Bombay.*

---

## THE GREAT FEVER PILL

PREPARED FROM THE FORMULA OF
**Dr. E. R. SUTTON, New York.**

*Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.*

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine. A small shipment just received from America.

We have just been authorized to reduce the price per phial containing six dozen sugar coated Pills to Rs. 1-4-0 and per dozen phials to Rs. 13.

A apply to the Manager Bombay Guardain, 36 Tank Street, Byculla, Bombay.

---

## PANCHGANI HIGH SCHOOL.

UNDER GOVERNMENT INSPECTION AND A LOCAL COMMITTEE.

Bracing Hill Climate, Elevation over 4000 feet. Separate Establishments for boarding boys and girls.

For Prospectus and particulars apply to Head Master.

10-6-82.——6

## METHODIST BOOK DEPOSITORY.

| | Rs. | as. |
|---|---|---|
| A Young Man's Difficulties with His Bible, ..... | 1 | 9 |
| Memorials of Miss Havergal, Morocco, 1/14, cloth, ..... | 0 | 15 |
| Aggressive Christianity, Mrs. Booth, ... | 1 | 4 |
| Fullness of Grace, Slieve Bloom, each,... | 0 | 15 |
| The Christian's Secret of a Happy Life | 1 | 9 |
| Mahan's Baptism of the Holy Ghost, ... | 1 | 4 |
| Simpson's Lectures on Preaching, ..... | 1 | 4 |
| *Books by A. L. O. E.* | | |
| *The Sunday School and Holiday Chaplets of Stories, each,* ..... | 1 | 4 |
| *The Silver Casket and Crown of Success, each,* ..... | 1 | 14 |
| *Band of Cords,* 1/9, *Pomegranates from the Punjab,*..... | 0 | 15 |
| *The Wanderer in Africa, and Christian Conquest, each,* ..... | 0 | 15 |
| *The Claremont Tales, and What is a Christian ? each,* ..... | 0 | 15 |
| Conybeare and Howson's Life of St. Paul, ..... | 4 | 11 |
| From Log Cabin to White House, ..... | 3 | 2 |
| Works of Josephus, 2/3, God's Word Written, ..... | 2 | 13 |
| Cruden's Concordance, edited by Eadie. | 2 | 3 |
| Gough's Sunlight and Shadow, 2/3 and | 1 | 9 |
| Upham's Hidden Life, 2/3, Memoir of Billy Bray ..... | 1 | 9 |
| D'Aubigne's History of the Reformation | 1 | 14 |
| The greatness of Little things, Culross. | 1 | 9 |
| Farrar's Life of Christ, 3/12, Butler's Analogy ..... | 1 | 4 |
| The Believer Suffering, 1/9 Elijah the Tishbite ..... | 1 | 4 |
| Cowper, Hemans, Longfellow, Milton, each ..... | 1 | 4 |
| Mahan's Misunderstood Texts of Scripture ..... | 1 | 4 |
| My Class for Jesus. Penny Wise and Pound Foolish, each..... | 1 | 4 |
| Gladness in Jesus. No Lie Thrives, each ..... | 0 | 15 |
| Abbott's Young Christian, Walk in the Light, each..... | 0 | 15 |
| Upham's Life, etc. of Madam Guyon ... | 3 | 12 |
| Songs of Canaan, As. 10, Godliness, Mrs. Booth..... | 1 | 4 |
| John Ploughman's Talk and Pictures, (Spurgeon), each ..... | 1 | 4 |
| Last Words of 500 Remarkable Persons. | 1 | 4 |
| Bringing in the Sheaves, As. 15, Glenwood ..... | 1 | 9 |
| Engine Driving Life, 1/4, Tongue of Fire ..... | 0 | 10 |
| *Books by Rev. Mark Guy Pearse.* | | |
| *Good Will, Daniel Quorm, 1st and 2nd series, each* ..... | 0 | 15 |
| *Homely Talks,* 1/9 *Mister Horn and His Friends* ..... | 0 | 15 |
| *Rob Rat As.* 10. *Sermons for Children* ... | 0 | 15 |
| *Short Stories, As.* 15. *The Old Miller* ... | 0 | 10 |
| *John Tregenoweth, As.* 10. *Stubb's Dream* ..... | 0 | 5 |
| Kempis's Christian's Pattern..... | 0 | 10 |
| Ecumenical Methodist Conference Report | 3 | 2 |
| Wesley's Notes on the New Testament.. | 2 | 13 |
| A Memoir of Carvosso, 2/3, Backwood's Preacher ..... | 1 | 4 |
| Experience and Journal of Mrs. H. A. Rogers..... | 2 | 3 |
| Freemasonry Illustrated..... | 2 | 8 |
| Rambles in Bible Lands, Dr. Newton ... | 2 | 3 |
| *Books by Miss Havergal.* | | |
| Kept for the Master's use. Loyal Responses, each..... | 0 | 10 |
| My King. Royal Invitation. Royal Bounty, each ..... | 0 | 10 |
| Royal Commandments. Starlight, etc. each ..... | 0 | 10 |
| Little Pillows. Morn'g Bells. Morn'g Stars, each ..... | 0 | 7 |
| Swiss Letters, 3/2. Life Mosaic. Life Chords, each ..... | 7 | 8 |

J. A. NORTHRUP, Agent,
42 Meadow Street, Bombay.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

# BOMBAY TRACT AND BOOK SOCIETY.

*The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock books now on sale at the depot. ( Address—The Superintendent. )*

*A Discount of* 10 *per cent is allowed off the prices of English books ( except periodicals and those marked nett ) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the begining of the month succeeding the purchases.*

*A catalogue of English publications &c. has just been published——Free, on application.*

| | Rs. | A. | P. |
|---|---|---|---|
| Men and Events of my time in India—Sir R. Temple *nett* | 9 | 0 | 0 |
| India in 1880—do— —„— | 11 | 13 | 0 |
| Thirty-eight years in India-Wm. Tayler-*late B. C. S.* Vol. I *nett* | 14 | 9 | 0 |
| Days of Grace in India—Newman | 3 | 2 | 0 |
| Memoirs of Longfellow-Stoddard | 0 | 10 | 0 |
| —do—of F. R. Havergal 0-5-0 ; 0-15-0 ; 2-3-0 & [life | 3 | 12 | 0 |
| Alexander Raleigh—Records of his | 4 | 11 | 0 |
| Christmas Evans. Life of, by Paxton Hood | 4 | 11 | 0 |
| Life of Genl. Chas-A. Browne | 1 | 4 | 0 |
| Antobiography of Count Campello | 2 | 3 | 0 |
| Israel's Law-giver—Moody-Stuart | 1 | 9 | 0 |
| Power from on high-D. L. Moody 0-10-0 & [*Symposium* | 0 | 15 | 0 |
| The Lord's Supper. *A Clerical* | 3 | 2 | 0 |
| From Sin to Salvation—Griffith | 2 | 3 | 0 |
| Aspects of Poetry-Prof-Shairp | 6 | 9 | 0 |
| Unbelief in the Eighteenth Century-Carins ..... *Cummingham lectures* | 6 | 9 | 0 |
| The Acts of the Apostles—Malleson. | 7 | 8 | 0 |
| Life of Christ—do—*Cheap edition* | 0 | 15 | 0 |
| Practical Commentary on the Gospel of Mark—Morrison | 7 | 8 | 0 |
| The Pulpit Commentary, *edited by* Spence and Exell, [Samuel each | 9 | 6 | 0 |
| Genesis, Joshua, Numbers and I Judges and Ruth (*in* I. *Vol.*) | 6 | 9 | 0 |
| Ezra, Nehemiah & Esther —do— | 7 | 13 | 0 |
| Set of 6 volumes, *nett*... [2 Vol. | 46 | 11 | 0 |
| Life and Words of Christ—Geikie— | 18 | 12 | 0 |
| Adam, Noah & Abraham—Parker | 1 | 14 | 0 |
| Isaac, Jacob & Joseph—Marcus Dods | 2 | 3 | 0 |
| The Life of David as reflected in his Psalms—MacLaren | 2 | 3 | 0 |
| Leighton on Peter | 2 | 3 | 0 |
| Hodge on Romans | 1 | 14 | 0 |
| The Book of Job—Clark | 3 | 12 | 0 |
| St. Paul's Epistle to the Romans-Beet | 4 | 11 | 0 |
| Restoration of God's Banished ones and other Sermons—Proctor | 3 | 12 | 0 |
| The Incarnation of God and other Sermons—Batchelor | 4 | 11 | 0 |
| The Manifesto of the King-Dykes | 3 | 12 | 0 |
| Church Systems in the xix Centy.—Rogers | 7 | 8 | 0 |
| Superhuman Origin of the Bible-do- | 3 | 12 | 0 |
| The Kingdom of God and the Kingdom of Darkness-by the author of "*Truth and Work*" | 4 | 11 | 0 |
| Thoughts on the Lord's Prayer-Blyth | 4 | 11 | 0 |
| The Lord that healeth thee-Boardman | 1 | 9 | 0 |
| The Great Problem, or Christianity as it is *by a Student of Science* | 3 | 2 | 0 |
| Vedantasara, a manual of Hindu Pantheism—Maj : G. A. Jacob | 3 | 2 | 0 |
| Salvation Soldiery *by the Genl. of the Salvation Army* | 0 | 10 | 0 |
| Godliness—Mrs. Booth | 0 | 10 | 0 |
| The Coming Prince—Anderson | 3 | 2 | 0 |
| The Great Prophecies-Pember | 4 | 11 | 0 |
| The Basis of Faith—Conder | 3 | 12 | 0 |
| Theology of the New Testament—Van Oosterzee | 3 | 12 | 0 |
| The Gospel History—Ebrard— | 6 | 9 | 0 |
| The Apology of Alkindy, with an Essay on its age and authorship by Sir Wm. Muir | 1 | 14 | 0 |
| Science and Religion—Winchell | 3 | 2 | 0 |
| Outlines of Theology—Hodge | 6 | 4 | 0 |
| Theology in the English Poets—Stopford Brooke [Wylie | 3 | 2 | 0 |
| The Road to Rome *via* Oxford— | 3 | 2 | 0 |
| Plain reasons against joining the Church of Rome—Littledale | 0 | 10 | 0 |
| The Modern Jove—Wm. Arthur | 1 | 9 | 0 |
| Hammersmith Protestant Discussion, *between* Dr. Cumming & Mr. French | 3 | 2 | 0 |
| The Opium Question Solved *by* "Anglo Indian" | 0 | 10 | 0 |
| Bell's Standard Elocutionist | 2 | 3 | 0 |
| Dictionary of Daily wants [Brewer | 4 | 11 | 0 |
| Dictionary of Phrase and Fable— | 2 | 3 | 0 |
| Oratory and Orators—Matthews | 1 | 9 | 0 |
| Times before the Reformation—Dinwiddie | 2 | 3 | 0 |
| The Future of Palestine—Walker | 3 | 2 | 0 |
| *Handsome Presentation Volumes.* | | | |
| A Picturesque tour in Picturesque Lands—Seguin [Vaughan | 15 | 0 | 0 |
| St. John and the Seven Churches— | 6 | 9 | 0 |
| Celebrated English Pictures, (*reduced by a permanent process from Celebrated Engravings*) | 9 | 6 | 0 |
| The Land and the Book—Thomson | 13 | 2 | 0 |
| Memories of Great men and women of the age—S. C. Hall [Stoughton | 13 | 2 | 0 |
| Footprints of the Italian Reformers— | 5 | 1 | 0 |
| Life Mosaic—Frances Ridley Havergal | 7 | 8 | 0 |
| Life Chords —„— | 7 | 8 | 0 |
| My Bible Study —„— [H. Jones | 2 | 3 | 0 |
| Past and Present in the East—Rev. | 2 | 13 | 0 |
| Foxe's Book of Martyrs | 7 | 8 | 0 |
| Life on the upper Thames–Robertson | 7 | 8 | 0 |
| Windsor Castle and the Water-way thither—Adams | 5 | 5 | 0 |
| *Works on Temperance.* | | | |
| Total Abstinence Richardson | 2 | 3 | 0 |
| Action of Alcohol on the mind—„— | 0 | 10 | 0 |
| Result of researches in Alcohol—„— | 0 | 10 | 0 |
| Dialogues on Drink —„— | 1 | 9 | 0 |
| Nephalism, the True temperance—Miller | 1 | 14 | 0 |
| Alcohol, its Place and Power —„— | 1 | 14 | 0 |
| The Voice of Science on Temperance } *compiled from various sources.* | 0 | 15 | 0 |
| The Voice of the Pulpit on Temperance } *compiled from various sources.* | 0 | 15 | 0 |
| The Temperance Cyclopædia–Wallace | 3 | 2 | 0 |
| Laws of Life and Alcohol—Lucas | 1 | 4 | 0 |
| Sunlight and Shadow, or Gleannigs from my life Work—Gough 1-9-0; 2-3-0 and | 4 | 11 | 0 |
| The Alcohol Question —*Compiled from the* "Contemporary Review" | 2 | 3 | 0 |
| PAPERS FOR THOUGHTFUL READERS. | | | |
| The Religion that man needs—Bowen | 0 | 0 | 6 |
| Claims of Christ on the Human—Conscience—Stevenson | 0 | 0 | 6 |
| Salvation & Faith viewed from the Xian & Hindu Standpoints–Whitton | 0 | 0 | 6 |
| Thoughts on Idolatry—Navalkar | 0 | 0 | 6 |
| The Doctrine of Incarnation and its Indian Illustrations—Park | 0 | 0 | 6 |
| Intellectual Discipline—Mitchell | 0 | 0 | 6 |
| Moral Discipline —„— | 0 | 0 | 6 |
| Native Superstitions | 0 | 0 | 6 |
| Lecture on Pilgrimages to Benares and other Shrines—by Narayen Bhikaji Joglekar [ready) each | 0 | 0 | 6 |
| Life of Jesus Christ—in parts (4 now | 0 | 1 | 0 |
| The Wanderings of Yamunabai | 0 | 4 | 0 |
| *The Beatitudes of the Kingdom—translated from the English of Dykes* | 0 | 6 | 0 |
| Narnayak, the Son of Jagetshet | 0 | 2 | 0 |
| Letters to the Kunbis | 0 | 0 | 6 |
| Memoir of Rev. Ed. Payson | 0 | 0 | 6 |
| What is in the Veda | 0 | 1 | 0 |
| What is in the Satya Veda (2 parts) | 0 | 1 | 0 |
| The Holi | 0 | 0 | 6 |
| Pilgrimage to Nasik | 0 | 0 | 6 |
| Ancient Paganism and Christianity | 0 | 1 | 0 |
| Comparison of the Hindu & Xian Life | 0 | 1 | 0 |

*Complete list, free, on application.*

## LATELY RECEIVED A LARGE AND CAREFULLY SELECTED CONSIGNMENT OF STATIONERY.

| Note Papers— | Per 5 quires. Rs. | A. | P. | Envelopes per 100. Rs. | A. | P. |
|---|---|---|---|---|---|---|
| Russia Leather note | 1 | 12 | 0 | 1 | 8 | 0 |
| Morrocco —„— —„— | 1 | 12 | 0 | 1 | 8 | 0 |
| Azure Antique | 0 | 12 | 0 | 0 | 10 | 0 |
| Unglazed English Note | 0 | 12 | 0 | 0 | 10 | 0 |
| Mottled Wove (assorted colours) | 0 | 10 | 0 | 0 | 10 | 0 |
| Tinted laid, note —„— | 0 | 12 | 0 | 0 | 10 | 0 |
| The Marlborough note | 1 | 0 | 0 | 0 | 12 | 0 |
| White Rough laid | 1 | 0 | 0 | 0 | 12 | 0 |
| Cream laid note | 1 | 4 | 0 | 0 | 10 | 0 |
| Repp note paper | 1 | 6 | 0 | 0 | 10 | 0 |
| —do— extra quality | 1 | 8 | 0 | 1 | 8 | 0 |
| Antique Linear Repp | 1 | 0 | 0 | 1 | 0 | 0 |

| | Rs. | A. | P. |
|---|---|---|---|
| Marlborough Mourning (narrow, medium and broad borders) 1 4 0 | 1 | 6 | 0 |
| St. Alban's Mourning medium 1 0 0 | 1 | 2 | 0 |
| —„— broad 1 2 0 | 1 | 6 | 0 |
| Gospel Text note paper ( *Texts embossed on top*). 1 4 0 | | | |
| Paper Fasteners per doz 0-1-0 ; 0-1-6 ; 0-2-0 and | 0 | 3 | 0 |
| Drawing Pins —„— 0-3-0 ; 0-4-0 ; 0-5-0 and | 0 | 6 | 0 |
| Rubber Bands, —„— 0-5-0 ; 0-7-0 ; 0-8-0 ; 0-10-0 and | 0 | 14 | 0 |
| The Anti-Sty-lograph — ( Hearson's Patent) *Fountain Pen, with ordinary ink ; the characteristics of the Hand writing entirely preserved* | 1 | 12 | 0 |

| | Rs. | A. | P |
|---|---|---|---|
| Faber's Poly grade Drawing Pencils 0-1-6 each or—per doz | 1 | 0 | 0 |
| Pencillated Chalk—*for blackboard* per box of 12 doz pencils [broad) | 0 | 12 | 0 |
| Flexible Black-board, per yard (4 ft. | 5 | 0 | 0 |
| Paper Clips, *assorted patterns*, ea 0-4-0 ; 0-5-0 ; 0-7-0 and | 0 | 8 | 0 |
| Pens, *Nibs and Holders*, a large selection from the best makers. | | | |
| Manuscript Music Books, 32 pp. 12 Staves | 0 | 6 | 0 |
| Memorandum Books, a great variety in every size and style of Binding. | | | |
| ALBUMS, newly imported | | | |
| Cabinets only 5-0-0 ; 10-8-0 and | 16 | 6 | 0 |
| Calbinets and Cartes de Visite 8-0-0 ; 8-6-0 ; 14-0 ; 16-12 and | 17 | 6 | 0 |

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 26, Tank Street, New Nagpada BOMBAY.